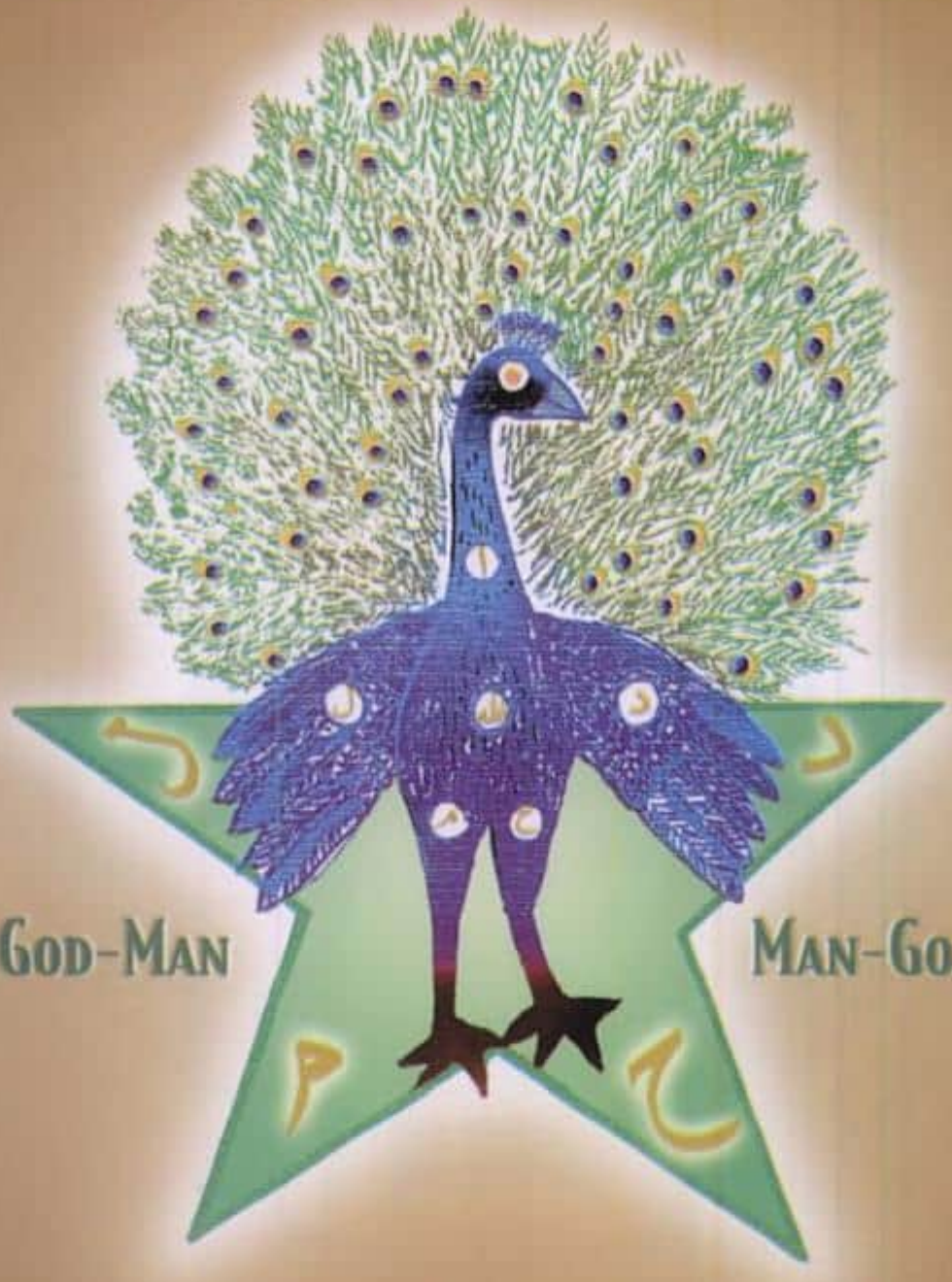
The Divine Luminous Wisdom That Dispels the Darkness



M. R. Bawa Muhaiyaddeen

Copyrighted material

THE DIVINE LUMINOUS WISDOM

THAT DISPELS THE DARKNESS

This One
CRTZ-1QK-39WF
Copyrighted material

Copyrighted material

THE DIVINE LUMINOUS WISDOM

THAT DISPELS THE DARKNESS

GOD-MAN

MAN-GOD

M. R.
BAWA MUHAIYADDEEN

REVISED EDITION

THE FELLOWSHIP PRESS PHILADELPHIA

Copyrighted material

Acknowledgments

Muhammad Raheem Bawa Muhaiyaddeen ﷺ, a Sufi mystic from Sri Lanka, was a man of extraordinary wisdom and compassion. For over seventy years he shared his knowledge and experience with people of every race and religion and from all walks of life until his passing in 1986.

The discourses and illustrations presented here were given by M. R. Bawa Muhaiyaddeen in Sri Lanka (Ceylon) during 1970-71, prior to his first arrival in the United States. Spoken in Tamil, Bawa Muhaiyaddeen's words were written down verbatim by the scribe, Mr. Thajudeen, and then later translated into English by Mr. M. Nadarajah, D.R.O., and by Mr. T. Sabaratnam. The written material was organized and edited for publication in America by Professor Ajwad Macan-Markar with Mrs. Elizabeth Fenske and Mr. Paul Fenske.

Now in its fifth printing, *The Divine Luminous Wisdom That Dispels the Darkness* has introduced thousands of western readers to the uniquely original teachings of M. R. Bawa Muhaiyaddeen, and the many stories and parables, which faithfully retain the flavor of the Ceylonese landscape where they were narrated, continue to delight and inspire seekers both old and young.

Library of Congress Cataloging-in-Publication Data

Muhaiyaddeen, M. R. Bawa.
The divine luminous wisdom that dispels the darkness; God-man, man-God, by M. R. Shaikh Muhaiyaddeen Guru Bawa.
viii, 308 p. illus. 22 cm.
Includes index.
ISBN 0-914390-11-2 (pbk.) ISBN 0-914390-26-0 (hc.)
1. Spiritual life

BL624 .G87 2004
294 721883357

Copyright ©1972 by The Bawa Muhaiyaddeen Fellowship
5820 Overbrook Avenue, Philadelphia, Pennsylvania 19131
All rights reserved. No portion of this book may be reproduced in any manner without written permission from the publisher.

Printed in the United States of America by
THE FELLOWSHIP PRESS
Bawa Muhaiyaddeen Fellowship

First Printing 1972 Second Printing 1977
Third Printing 1992 Fourth Printing 1997
Fifth Printing 2004

Copyrighted material

CONTENTS

Foreword xiii

Introducing the Author xv

Preface (Bawa Muhaiyaddeen) xvii

Introduction (Bawa Muhaiyaddeen) xix

Section I

DISCOURSES

The Seven States of Consciousness 1
(Introductory explanation by the Translators)

Where is God? 7

Man Seeks His Creator 10

Who is an Insan (Man)? 14

Seven Steps to Mystic Union 18

Guru and Disciple 21

Traditional Methods of Alerting Man
In Relation to Time of Prayer 29

Mystic Union 33

How to Realise Heaven by Concentrated
Devotion to Righteous living 35

Realisation of the Creator 39

How to Acquire Gnanam (Divine Knowledge) 42

Advice to a Disciple Who Wants to be a Gnani 43

Swordfish 44

Fish 45

Elephant 47

Margosa and Sandalwood Trees 49

Questions and Answers 50

Copyrighted material

Section II
ILLUSTRATIONS

1.	Book Learning	65
2.	The Physical Body	65
3.	The Intellect	65
4.	A Tamil Proverb	66
5.	Debt of Birth	66
6.	Blaming God	66
7.	Learning in Proportion to Wisdom	68
8.	Holy Men	69
9.	Samathi	69
10.	The Symbol of Vishnu	70
11.	Five-Letter Mantra	71
12.	Fowl-Food and Diamonds	72
13.	Bathing in the Pond	72
14.	Two Types of Children	73
15.	God-Awareness	75
16.	Clothing	76
17.	The Dog of Desire	76
18.	The King's Prize	77
19.	Merging With the Guru	80
20.	Striving for God Without a Guru	82
21.	The Lotus and the Soul	83
22.	The Camel	84
23.	The Race-Horse	85
24.	Sea Turtles	85
25.	The Buffalo	86
26.	Sheep	88
27.	Beauty of the Deer	89
28.	Rabbit Progeny	90
29.	The Hen	92
30.	A King's Desire to See God	92

Copyrighted material

31. Melting the Heart 96
32. Dance of the Peacock 96
33. Unworthy Disciples 97
34. The Sign of an Authentic Guru 98
35. Overcoming Destiny 98
36. What is a Guru? 99
37. Seeking God Before the Age of Forty 99
38. The Scorpion-Sting of Egoism 100
39. Eye of Divine Luminous Wisdom 100
40. A Hare's Anger 101
41. The Life-Giving Herb 102
42. Birds Must Rest on Trees 103
43. Driving Away a Guru 103
44. Scholars Cannot Attain Wisdom 103
45. Disciples Need Open Minds 104
46. The Hare Evades the Hunter's Dog 105
47. The Mosquito 105
48. A King and His Barber's Advice 106
49. Poisonous Fangs of Snakes 111
50. Selling a Bull to the Chameleon 112
51. The Singing Fool Saves His Money 115
52. A Mouse Wisely Helps a Cat 117
53. A Virgin and the World 120
54. Discard What Wisdom Cannot Digest 120
55. The Cobra Eats Its Progeny 121
56. How to Obtain the Wealth of the Guru 122
57. Intelligence of the Ant 123
58. Measuring the Ocean 125
59. Sewing Up the Hole of Existence 126
60. The Oceans of Maya 126
61. The Book 127
62. Pearl of the Guru 131
63. Ukkulan Deer 132

Copyrighted material

64. Monkey and the Mirror 133
65. The Streaked Lizard 134
66. Drunkenness 135
67. The Beggar and the Princess 136
68. Worms 139
69. Mirror of the Heart 140
70. One Determines One's Own Fate 140
71. A Fisherman's Fifth Guru 142
72. The Fate of Teeth and Moustache 145
73. Lotus Petals of the Brain 146
74. Elephants Eat Wood Apples 147
75. The Elephant and the Bird 148
76. Meditation 148
77. Lighting the House 156
78. Snake Charmer 156
79. Bug Bites 157
80. Cooking Fish 158
81. The Stork 158
82. Obstacles in the Sea 159
83. Caged Tigers 159
84. Head-Sore of the Dog 160
85. Conscience 160
86. Three Openings of the Body 160
87. Dogs Grow Quickly 161
88. The Sweet-Scented Pine 161
89. Nux Vomica Tree 162
90. The Surgeon's Mask 162
91. Demon Fish 163
92. Feed the Proper Food 164
93. Mirror-Polishing 164
94. Obtaining the Pearl 165
95. Faster than the Mind 166
96. Night Sounds 166

Copyrighted material

97. Assessing Emeralds 167
98. The Legend of Agasthiyar 167
99. The World is an Atom 167
100. A Blind Man and a Deaf Man 168
101. Character 168
102. A Caged Parrot 168
103. Food of the Earth 169
104. Parrots at the Temple 169
105. Draining the Mind 169
106. Irrigating Wisdom 170
107. Weeding Paddy 170
108. The Face of the Clock 170
109. Shade Trees 171
110. Poisonous Snakes 172
111. Fish and Pearl Oysters 173
112. Symbols and Sacrilege 173
113. The Coconut Tree 174
114. The Eye 174
115. God's Justice 174
116. Firewood of the Mind 175
117. Mind and Desire Cannot Find God 176
118. The Effulgence of God 176
119. Do as I Do 177
120. Cobra Mating 179
121. Dirt of Birth 179
122. Butting Bulls 180
123. Fishermen 180
124. To Know the Self 181
125. The Path of Truth 182
126. Removing Roots 184
127. Destroying the Truth 184
128. Giving Up Attachments 185
129. Conception Characteristics 188

Copyrighted material

130. A Carpenter's Son and a Sage 192
131. A True Guru is Needed 194
132. War Between Truth and Falsehood 195
133. Birth of Wisdom 199
134. Shadows and Essences 200
135. Licking the Grazing Cow 200
136. Astrology 201
137. Yoga and Gnanam 201
138. Asses 203
139. Five Treatments of the Gur 204
140. Employing Thieves 207
141. The Crab-Catching Fox 208
142. Duty and Selflessness 208
143. Obtaining Wisdom in a Second 209
144. Duty Without Attachment 209
145. Darkness World, Truth World 210
146. The Zodiac and the Twelve Openings 210
147. Fate and the Need for Prophets 212
148. Making Footwear of Illusion 213
149. Embraces 214
150. Learning Astronomy with a Tree 215
151. The Guru Should Appear in the Heart 215
152. What is Worship? 216
153. There is Nothing But God 216
154. Going Ashore 218
155. A Miser and a Poisonous Tree 218
156. The Umbrella 219
157. The Drumstick Tree 219
158. Woodpeckers 220
159. Claws of Crabs 220
160. Control the Senses 220
161. Fish and Flesh 221

Copyrighted material

162. Weeds of Darkness 221
163. Leaving the Senses 222
164. Branches Bend With tne Wind 222
165. Twelve Years With the Guru 223
166. A Tamil Saying 223
167. A Swami and a Boy 223
168. A Viable Period 224
169. The Tape Recorder 224
170. Purity (Saivam) 225
171. History of the Infant 226
172. Burning Inherited Characteristics 227
173. Plantain Trees 228
174. Advice to a Mature Disciple 229
175. Bugs Thrive in Dirt 231
176. Annihilation of Base Desires 231
177. Life of the Human Form 232
178. The Crab 235
179. Snake Holes 236
180. Safe of the Heart 237
181. God Alone Meditates 238
182. The World Stage 239
183. Fragrance of Wisdom 240
184. Iguana 241
185. The Vulture 242
186. The Crane's Shadow 243
187. Biting Dogs 243
188. The Egg 244
189. Nest of Clay 245
190. Satan and the Snake 246

Section III

LETTERS OF THE GURU'S CHILDREN 249

Index 289

Copyrighted material

Copyrighted material

FOREWORD

A quiver, a vibration, a series of vibrations, then an utterance, and at last a word—speech! Through speech man has communicated and handed down more knowledge and revelation than the written tradition will ever boast.

We who are alive at this time have to cope with a strange combination. We have printed whatever we could of that which has been spoken, as if it had been written! Since we now come of a literary tradition, we do not have all the understanding (which people once had) that relates to spoken tradition. This understanding is very important because it sets forth knowledge in subtle ways.

We literate people put great value in memorizing particulars, and we expect them to be accurate because we expect to draw our conclusions based upon their accuracy. Spoken wisdom has other priorities. For example the details of any story can be changed. It is the point of the story that counts, that has value, that opens the listener to something he never before knew. It is for this reason that we find in the Bible several different versions of the same happening. A different scribe in another time slot could write down the story as told by yet another story teller; but the point of the story would be the same.

When wisdom is spoken, the level of understanding of those in the audience is an important factor. A wise man does not speak over the heads of his listeners. If the point is to be made, he must reach into the seeker's existing frame of reference. This ability to penetrate, to take the genuine measure of another person's depth, to be able to read his whole life 'reels' as if they were a movie, is given to only the truly wise. Without the sure evaluation of the depth of the seeker of knowledge, there can be no real progress.

So it is that in a room full of people with many levels of acquired and real knowledge, the sage may address the group in the simplest language to tell a childlike story. Someone in that group is sitting there waiting to be brought to a higher station, and the point that has to be made in order to help him can be understood only through that simple story of the teacher. There is no place here for the specialized language of the academic world. All the great ones throughout the ages have given the nourishment of the highest wisdom to the people of their

Copyrighted material

times in easily digested language.

Another characteristic of spoken wisdom is repetition. On a written page the reader may go back again and again to re-read the information which led to a certain conclusion. But in listening, the circumstances are different. Inner distraction, outer distraction, and other obstacles can cause the listener to miss the point. For this reason the teacher will hit the point from different angles, sometimes more than three times; but he will say it at least three times.

In truth, the vibration that exists between a genuine teacher and his students has the dynamics of music. The harmonies are played on the instruments which are assembled at the time. On the following day the instruments may be different. The music composed for those instruments will have to accommodate their special qualities and combinations, in order to bring about realization.

A teacher who can communicate with babies and aged professors, with artists and farmers, with mechanics and psychologists, with householders and wanderers is very rare. Those who gather to receive knowledge from Bawa Muhaiyaddeen are as varied as God's creation. Their ages, forms, and styles, their religious backgrounds, educations, and proclivities are not alike. Only the spoken wisdom, with its ability to move quickly through all levels of consciousness, can accommodate this group. What is necessary in the listeners is the kindness and patience that permits the teacher to at one time address a person with no education and at another time to address persons with very specialized training. Each one allows the work to be done for the other because he knows that the wealth of a wise man has to be shared among all. Still, in each person there will be the fullness, the completion, the wholeness, and the holiness—as if it all came to that one person alone.

When we read a 'spoken book' such as this—one which has originated in the spoken word of the teacher—we should impose upon ourselves an important condition in order to gain the most meaning from it. We must imagine ourselves as one of that group that sat at the feet of the teacher. The words we read must also be heard, listened to. They must vibrate through our dense material form into our own inner formless space, which will then vibrate in response and cause an awakening. As we grow in knowledge, more and more meanings are gleaned from the very same stories. Years from now, the life within the spoken story told by Bawa will still be teaching us new things.

Because thousands of people have already appreciated this 'spoken book' in its first edition and because so many have requested a reprinting of it, **The Divine Luminous Wisdom** is presented here with slight revisions and with the inclusion of fourteen new illustrations.

The place of this book on the path to Wisdom is an interesting and special one.

Bawa's Child, Sonia Leon Klein

Copyrighted material

INTRODUCING THE AUTHOR

The author of this wonderful book of illustrations, His Holiness Sheik Muhaiyaddeen Guru Bawa, is a living Sage of the twentieth century. Sufi, Master, Saint, and the Living Guide of the Mystics, he is indeed the Spiritual Light of the Universe. His is a state that rises above caste, color, creed, religions, and religious dogmas. The Wisdom that keeps gushing forth from this Fountain of Life—to give life, strength, and Wisdom through the illustrations mirrored in this book—is indeed a boon for all seekers after Truth, whatever religions or faiths they may belong to. These illustrations are facets of Wisdom shimmering with a Light that penetrates deep into the hearts of their devoted readers.

Fathomless is thy Wisdom, wondrously told
In sweet parables as in the era of the old;
Priceless in thy Spirit, the Aroma of Love,
Bird of the other sphere, perched on His Bough.

In the preface to this book, His Holiness says that the purpose of his illustrations is to serve as a guide—to open the eyes and hearts of those immersed in this world of maya and covered by the veils of lust and ignorance which belittle man, whose purpose in life is to reach ethereal heights by comprehending the meaning of his birth, existence, and death. His Holiness says that in this world of maya, man is surrounded by four billion hypnotic fascinations which make him a prisoner of himself, unable to know himself or his Divine State. Living in this state of blind ignorance, at the moment his heart clings to the worldly dust of fame and name, pomp and power, possessiveness, greed, and lust, man perishes with the world. Man thus becomes poorer than he was when he came into this world.

His Holiness beseeches all readers and devoted seekers in the Path of Truth to digest the substance of this book with patience and understanding, so that they may taste the sweetness of the Wisdom of Man that radiates through these descriptive illustrations and unveils the Truth which should be the goal of Man.

The purpose of man's birth and existence, his ultimate return to

Copyrighted material

the Divine Source, the Path of self analysis and self unfoldment which all seekers must discover through the proper use of their Divine Intellect and Wisdom, and the Path leading to the Divine Secrets that unveil the Ultimate Truth between Man and God are clearly indicated through these wonderful illustrations, which are rare jewels that keep dazzling the hearts of all those devoted to the Path of the One Truth concealed within Man.

May all who read this book, presented to man by a Selfless Heart radiating Divine Luminous Wisdom, attain Peace, Contentment, Wisdom, and Understanding.

Fuard Uduman
Wattala, Ceylon

Copyrighted material

PREFACE

O children, you who have emerged as the rarest creation of God's Love and who have come to understand the Wisdom within His Grace, I shall explain God's Grace, Love, and Wisdom. Please reflect upon this.

Man's birth is of the highest order, rare and dear, emerging from God's Grace, begetting His Divine Light and Radiance. Man continually remains as God's Mystery. Within the human form lies the Grace of God as the mystery within the mystery. Within this Grace lies the Divine Luminous Wisdom as the mystery within the mystery. Within this mystery also lies the deceptive darkness of man's birth, which is also a mystery. The elements and the senses, which are part and parcel of his physical form, are also a mysterious illusion.

The forms of these elements and the senses comprise the four hundred billion hypnotic fascinations of maya. The deception, darkness, and desires lying within these consist of: the sixty-four types of hypnotic allurements; the one hundred million deceptive powers and forms of maya; those contained within the 4,448 tissues of the body; the eighty-four types of air; water, fire, air, and ether; the nine different kinds of gems (diamond, emerald, pearl, ruby, cat's eye, sapphire, coral, lapis lazuli, and gomada) which are the nine openings of the human body; the cry, the smile, joy, and sorrow; the desire to possess all that is seen and unseen; and the desires of the mind which is like a baby that keeps jumping and dancing around, singing, yelling, shouting and falling. Within this baby-mind exists the power to take all types of forms, shapes, and desires. These include: the characteristics of the monkey; the five elements, symbolized by the bear; the ten hands of the ten deadly sins which have the ability to suck the blood of devotees, perfect souls, scholars, seekers after Truth, and kings, and thereby weaken the nerves and extract the marrow from the bones, squeezing the muscles, drying its essence, torturing the body, reducing Wisdom, fostering ignorance, veiling the Truth, and increasing sins. Using wickedness as their weapon, the ten hands of the ten deadly sins try to take revenge against the lives of others. This is the mysterious role played by the five elements.

If man, (whose birth is so extremely rare) wishes to know and understand the one thousand and eight forms of desires which are

Copyrighted material

taken and performed by the five elements, he must possess Wisdom. With this Wisdom, he must overcome the evil forces described above. Then, with the Light of this Wisdom, the following can be experienced, understood, and realized: the Truth and that which is in the Truth, the Grace within this, the Love within this Grace, the Compassion within this Love, the Equality within this Compassion, the Unity of Life in this Equality, the Radiance within this Unity, the Wisdom within the Radiance, the Light within this Wisdom, the God within this Light, Man within God, and God within Man.

In the morals of the following illustrations, one can understand the Truth and God. The emergence of Wisdom in man, the Omnipotent God within that Wisdom, and the Wisdom within this Wisdom is the Ultimate Truth. This book also illustrates the reality of man's Wisdom and the Truth of God's Grace. If one is born as a man and ponders with his Wisdom, he can comprehend this book. Therefore, my beloved and learned children, I beseech you to understand the contents of this book by studying, contemplating, and exploring the substance contained herein.

The creation of man and the Universe, the play of the senses, the roaming of the mind-monkey, the many explanations of birth, poverty, disease, old age, and death are clearly indicated and explained in these illustrations. Man, who is possessed of a deathless soul, brings upon himself through ignorance the repetition of several births. Therefore, by obtaining the help of his real Wisdom, man must understand the Truth that will show the Omnipotent God. Realizing the Truth by understanding this book entitled **The Divine Luminous Wisdom That Dispells the Darkness: God-Man, Man-God**, Man can become Man-God. He thus becomes the Perfect Man and becomes One with God.

Through their Wisdom, lovers of Truth and Wisdom must reflect upon and learn the Love, Compassion, and all the Qualities of God. They must strive to live in a God-like state.

M.R. Bawa Muhaiyaddeen
Jaffna, Ceylon

Copyrighted material

INTRODUCTION

O my God, You who are the Plenitude, the Omnipresent One who is found in everything and spread everywhere, the One who is resonating, manifesting, and appearing always; O my God, to me and to my children, grant us Your Divine Grace, Your Divine Wisdom, Your Divine Truth, Your Divine Patience, Your Tolerance, Peacefulness, Justice, Truthfulness, Forbearance, and Tranquility, Your Duty, Your 3,000 Good Thoughts and Divine Qualities, Your Perfect Conscience, the qualities of the 124,000 Prophets, their beauty, and Your Beauty. Grant these to me and to my children and protect and sustain us. I request this with my open heart and with my truthful Wisdom. I implore You, O God. Ameen. Ameen. Alhamdulillah. All Praise is to You, O God. It is Your Duty, as well as Your Debt, to protect and sustain us. I say this with absolute certainty and with sincere trust that You will grant our prayer.

My children, who are the light within my eyes, the light of my pupils, the perfection of my Love, my beloved children who are within my perfect Wisdom, I address this to your hearts and to your compassion. I am preaching this Truth through my Love and Wisdom, to the Wisdom of your hearts. You must analyze and reflect upon this.

This book, **The Divine Luminous Wisdom That Dispels The Darkness: God-Man, Man-God,** has been written to expound the Truth and Wisdom of man. What we have learned is equivalent to a handful, and what we have not learned is equivalent to the dimensions of the world. Like this, God's Beauty, His Grace, His Truth, and the Beauty of the eighty-four hundred thousand different creations of God—the reptiles, the animals, the beauty and the colors of the birds, the creations of the sea and their beauties; the jinns, fairies, angels, malaks, devas, and all other heavenly beings; the Prophets and the saints, their beauties, their nature, and their qualities; and the Qutb; the Gnanis, their overwhelming forbearance and tolerance and their Divine Wisdom; the four hundred trillion illusory forces and energies of the glitters of this earth, the earthly qualities, their colors, good and evil, the precious gems, gold, and other metals found in the earth; the element fire and its 1,008 forces and energies; the element water and its 1,008 illusory forces and energies; the element air and its 2,000 illusory forces and

Copyrighted material

energies; the colors of ether, the stars, the sun, the moon, the lightning, and their forces and energies—have all been created by God.

Of His 3,000 beautiful Qualities, God took one atom of this and divided it into four hundred trillion portions and gave one minute portion of this to all His creations. And within this minute portion of this atom is contained all the beauties and all the forces and energies of His entire creation. And then He took another minute portion of this atom and divided that into 3,000 parts and divided that 3,000 into four divisions. He gave three hundred of these to the religion of Zaboor (Hinduism), three hundred to the religion of Hanal (Fire Worship), three hundred to the religion of Injeel (Christianity), ninety-nine to the religion of Furkhan (Islam), one thousand to the angels and one thousand to the Prophets. And He kept one of these attributes for Himself within Himself. And in that other minute portion are the qualities of creation, nourishment, sustenance, protection, judgment, and inquiry of good and evil; the power to open the hearts of all beings and to understand them; the protection of the Soul, which is Jesus; the Wisdom which appears in the Prophets and saints and in the Qutb as Moses; the protection of the Noor which is the Gnostic Effulgence manifested at the time of awwal (the primal beginning); and, like this, countless other protections. He lodged all this within a particle and kept it within Himself. In addition to this, He has within Himself 2,999 other beautiful Qualities.

What we are revealing in this book is a particle within a particle, which is equivalent to one of His particles divided into a billion finer particles. To the extent of our Wisdom we have revealed an infinitesimal quantum of knowledge in many other books, writings, and tape recordings. Yet, however much of His Divine Grace has been revealed in all these materials, it would not be equivalent to even one drop of water in all the seven oceans. Even if all these oceans were converted into ink and all the trees in this earth were made into pens, it would not be possible to express or write about His Divine Beauty, His Miraculous Nature, and everything else about Him. That we must understand through our true Divine Wisdom and from a true Gnostic Guru.

After He created all His creations and created their wisdoms of feeling, awareness, intellect, judgment, and wisdom, and lodged these wisdoms within His creations, and created four hundred trillion creatures (formless and with forms), and gave them their appropriate lives, God kept them in His Presence and asked them to look at Him. But none of these creations nor their lives nor their bodies were able to understand God. After this He sifted the essence from these four hundred trillion creatures and made that essence His Secret, and He made this Secret into His Grace. He gave this Grace seven forms of Beauty: feeling, awareness, intellect, judgment, wisdom, Divine Analytic Wisdom, and Divine Luminous Wisdom. He gave these His Light. Then He made this Light into a Secret and divided this Secret into four. One was made the physical body, one the Soul, one the Wisdom, and

Copyrighted material

one the Perfection of God. Then He made it radiant within Him and made that Radiance His Heart and His Countenance. He kept this State within Himself as His Secret and told this Secret to look at His Effulgent Form.

This Secret addressed God: "My God, my Protector, my Ocean of Compassion. Bismillahirahmaniraheem. My Creator, my Nourisher, my Sustainer, the One who does these three Duties, the First One. I have not seen anyone as great as You." It then paid obeisance to God and worshipped Him.

Then God transformed this Secret Thing that witnessed His Secrets into His Divine Life and addressed it as follows: "I am going to create you in the form of three mysteries. I will be a Secret, My Gracious Soul will be a Secret, and the form of man that I am going to create will also be a Secret. In this mysterious way I am going to make you manifest. To understand these mysteries you will have to know Me and I will have to know you. And within this I shall lodge all the universes and all the earlier creations. I will reduce it to an invisible particle and will lodge it within your Secret. You must return to Me only after you have solved the mysteries of all My creations: the secret of your form and the mind within that form, the 18,000 universes contained within the mind, and the Form of that Light which is shadowless and which exists as a Secret within a Secret; the Secrets of the Soul, the Prophets and the saints who are contained within that Secret; and the mystery of who you are and who I am. Only after you transform these three Secrets (the Soul, the Wisdom, and the Noor) into One, and after you are transformed into your original state of Purity in which you are contained within Me and I am contained within you, can We converse with one another as in the present state. You are I and I am you. You are My Beauty and I am your beauty. I am the King and you are the Prince. You must know all these. It is in this most beautiful Form that I am going to create the human form. This is a secret between you and Me. This is a mystery between you and Me—mystery beyond the understanding of all beings.

"Although this man may be created as a mystery of all mysteries, he will not be able to see Me and My Beauty with the visions of his eyes, with his mind, with his desire, with the four hundred trillion aspects of his physical body, nor with religions. He must go beyond all these barriers and come to realize the three Secrets within each person. One who has attained this station will exist in this world as the Qutb and as the Son of God. This is very rare. Since the Qutb is within Me and I am within the Qutb, he will not create any equal to Me. He will not accept magics or mantras or any of the four hundred trillion deities, nor will he equate them with Me. He will not keep as My equal nor worship any of the forces or energies of the earth, the forces of fire, the forces of water, the forces of air, or the forces and energies of ether (such as the sun and moon). He will not keep any of these as My equal or worship them.

Copyrighted material

"He will unravel the mystery of 'La illaha, il Allahu—Nothing other than God exists. Only God exists. Everything else is nothing. Only God is God.' The completion of this mystery is the Mystery of God, and that Secret is Man. His body is a Secret, his Soul is a Secret, and the God within him is a Secret. One who fails to understand this mystery of man will never come to know God, his Self, and God's Grace. This mystery is one that has not been seen by the visions of the eyes, the visions of the mind, or the visions of desires."

My children must understand this. With all the learnings you have learned and with all the actions you have acquired, you will never be able to realize the Truth. What the eye sees, the monkey-mind pictures. What the monkey-mind pictures, the desire grabs. What the desire grabs, the elements see. What the elements see is projected as dreams. And to accept what your elements perceive is a degradation of Wisdom. It is the six sins. These six sins are the world that the mind created.

You must understand the inner Heart that lies within. If you know this inner Heart, you will know that Mystery. That Secret has two manifestations: one is the body that is formed of the physical elements, the other is the Body of Light. Of these two bodies, the body of the elements has been made into the world and into a stage. The actors on this stage are the creations of the mind. They will act out all the illusory forces that are contained in the six sins and that are seen by vision, by mind, and by desire. These actors can be divided into seventy-two main groups.

There is another group, a single group, a 'secret' group. For that group the whole world is stretched out as a prayer mat on which each man worships. He worships God in the world of Divine Wisdom, the Divine Soul, and the Divine Light spread out in the form of a mat. He recites the Kalima: La illaha (Nothing other than God exists); il Allahu (Only You are God). And on this mat of Divine Plenitude he worships that One God from all positions. This is the Divine Mystery. If you try to understand this Divine Mystery from the things that your eyes have shown you or that the mind has revealed to you or that the desires have grabbed, you will never be able to understand this Mystery. The only way to realize this Mystery is through the knowledge of the Perfect Guru and through the Wisdom of the Perfect Guru. You can then understand the mysteries of this book. My children must reflect upon this and use the Wisdom of the Guru to analyze, to understand, and to comprehend the writings in this book. The mind contains within it the four hundred trillion glitters of this earth, both good and evil, the dirt and the filth. Through these glitters you will not be able to understand the Mystery of this shadowless Light.

My children! If you wish to get on to the ship that is awaiting in the harbor near the shore, do not carry with you the sea shores on which you stand. It is not possible to take the shore with you on this ship. You will never be able to lift this shore, nor will you be able to get into the ship. Like this, if you see God through the glitters of your

Copyrighted material

mind, you will never be able to get into the boat of His Wisdom with the weight of your mind. So please cast aside all these glitters of the mind and come alone with your wisdom, your faith, your certitude, and your determination. If you get into the boat in this manner, the boat will take you to the mysteries of God, the Wisdom, and the Soul. So please remember, my children—when you go to the Guru, go with your mind completely empty of all the things you have gathered within it. Then only will the Guru be able to show you these Divine Mysteries: the mystery of the Soul, the mystery of Wisdom, and the mystery of God.

I humbly request you, my children, to appreciate what I have said in order that you may fully comprehend the wisdom and the Truth that is contained in this book. Do not try to understand it through your intelligence or through the four hundred trillion intelligences of the gurus and their worships and meditations. You will never be able to understand this mystery through these things. This is the Commandment of God and this is His Judgment. One who fully grasps the Wisdom and the Truth in this book will become the Son and the Prince of God.

I pray to the Almighty God that He may bestow upon my children the Truth and Wisdom. Ameen. May God protect us and sustain us and give us His Grace and all His Qualities. Ameen.

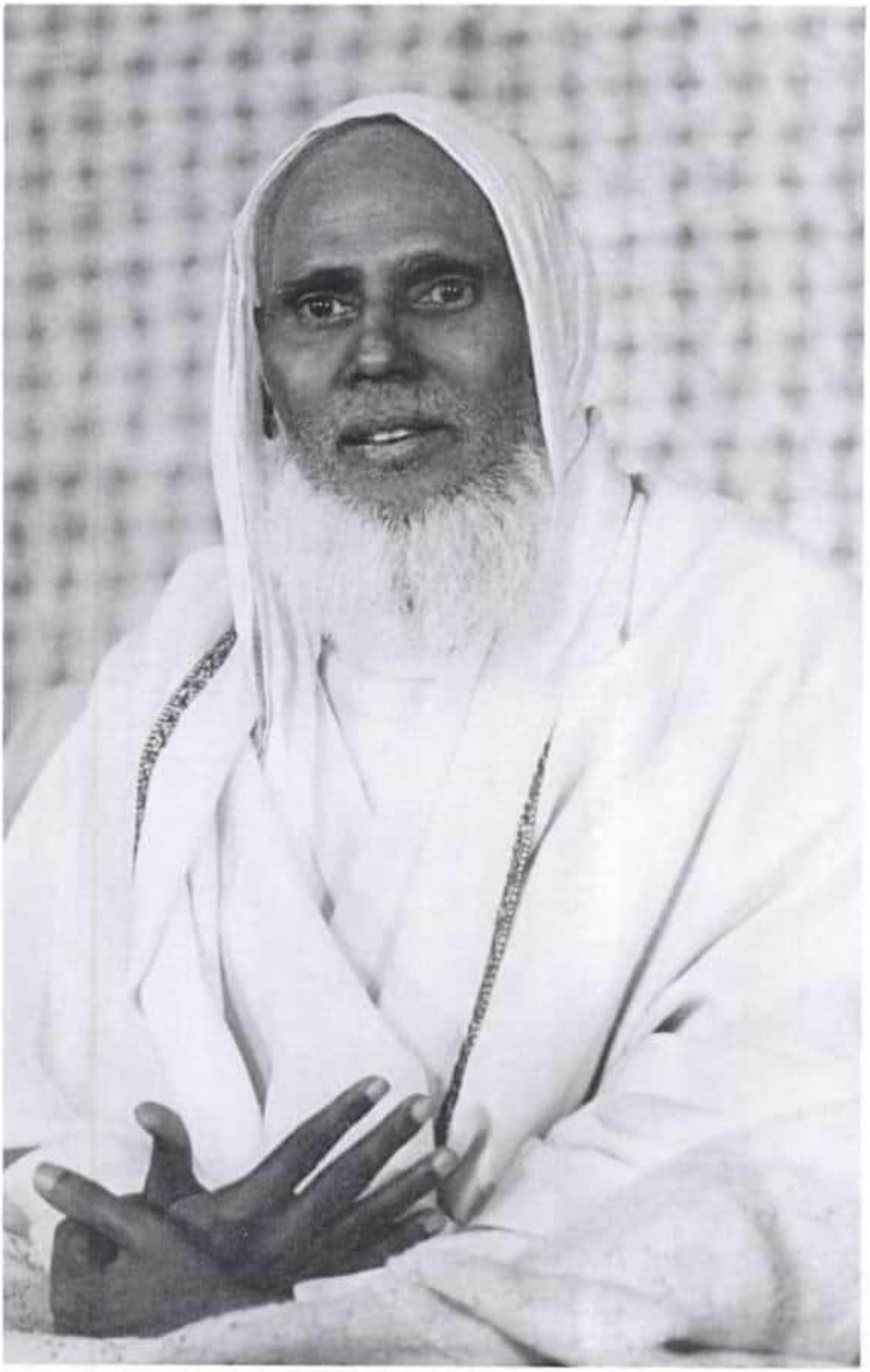
M.R. Bawa Muhaiyaddeen
Philadelphia,
Pennsylvania
April, 1972

Copyrighted material

SECTION I

DISCOURSES

Copyrighted material



Copyrighted material

THE SEVEN STATES OF CONSCIOUSNESS

In every discourse of the Teacher, one cannot fail to grasp the emphasis which he places on Man's conscious state as the determinant of his destiny. Therefore, in order to avoid any confusion, it becomes necessary to set out below, the Seven States of Consciousness, in ascending order of importance, in so far as they constitute the mechanism of understanding or of realisation, whether it be a simple cause and effect relationship, or the more significant Reality. These states are described by their Tamil equivalent, and one would be tempted to resort to the Tamil Dictionary to ascertain their meaning. But such dictionary meanings have no relevance, whatsoever, to the connotations placed upon them by the Teacher in the light of his own experiences and attainments. There terms therefore take upon themselves an entirely different meaning, far wider, deeper and more poignant than their dictionary definitions. The Teacher thus proceeds to explain these states or processes of consciousness on two levels, (A) the ordinary cause and effect relationship, as for example, when a man experiences pain caused by fire touching his leg, and (B) on the spiritual level, as when he is compelled to ask himself, "why was I born?" Thus the seven states or processes of consciousness are:

1. UNARVU Sensory Feeling, Perception
2. UNARCHI Sensory Awareness, Cognition
3. PUTHTHI Lower Mind, Intellect
4. MADTHI Practical Understanding, Knowledge
5. ARIVU Conscience within Reason, Wisdom
6. PAHUTH-ARIVU Intuitive Spiritual Wisdom in association with purity of heart, Divine Wisdom
7. PERR-ARIVU Divine Intelligence, Divine Luminous Wisdom

(1) UNARVU

(A) "It is the first state of consciousness, when the feeling of pain strikes the mind of the man."

(B) "A man begins to feel that all is not well with life and he asks himself, 'Why was I born?' 'Where did I come from?' " This state of consciousness, UNARVU, is the starting point of the spiritual inquiry into himself.

Therefore, the suggested English equivalents are: (A) Feeling Sensation, the consciousness of perceiving or seeming to perceive some state or affection of one's body or (B) Perception.

(2) UNARCHI

(A) "Then he becomes aware of the location of pain in the body, that is centered in the leg."

(B) The man makes a scrutiny of himself, asking himself, "What is it that constitutes my body, and with what did I first appear on earth? How did I come into the world?" This is the second state of consciousness.

Therefore, the suggested English equivalents are: (A) Awareness, Sense Awareness. (B) Cognition.

Copyrighted material

(3) PUTHTHI

(A) "Then he tries to find out how the pain was caused, whether it was injury caused by contact with fire or by the pricking of a thorn or the cutting by a sharp knife."

(B) When the man reflects on the causality of his origins, posed by the states of Unarchi, the third state of consciousness, PUTHTHI, provides the answers as when it purports to say 'your body is constituted of five elements, Earth, Fire, Water, Air and Ether. You come into this world because you were fascinated, hypnotised by its Illusion (Maya).' "

The suggested English equivalents, therefore, are: Lower Mind; Intellect; Lower Intelligence; Ascertainment; the Ascertainment of Causality, the action by which the mind refers its sensations to external objects as cuase, or in spiritual sense, the ascertainment of the cause of existence, causality: (Per His Holiness: –"Intellect is limited in comprehensive power, by the inherent attributes of the five elements".)

(4) MADTHI

(A) "Then he assesses the nature, the extent and the gravity of the injury."

(B) When he reflects further on what his Puththi has revealed, then MADTHI, the fourth state of consciousness, takes over to reveal to him the consequences or the effects of his existence, or when it purports to say "your period of life in this state is short; The world has thrown on to your consciousness, millions of fascinating Illusions which overpower your life; your life on earth is a business venture undertaken by five virtual enemies, sworn to destroy each other, but presently working together as partners. This partnership is not permanent, it is temporary. If one partner breaks away, the partnership is at an end, upon which you must certainly depart from this world. When you appeared in this world you came with a debt owed to your Creator. How else then are you going to repay this debt before you leave? There is no question that you must leave when your time should come. Therefore, break away from the stranglehold of these five enemies before you depart, so that when you do, you may take away the wealth called Perfection. Gather it soon because you may tarry but only for a week."

Accordingly, the suggested English equivalents of MADTHI are: Knowledge (per His Holiness: –"He applies the searchlight of knowledge on the fortress of his intellect."); and Ascertainment of the Consequence. This state of consciousness, Madthi, marks the highest mental attainment in man, sometimes called the apex of "Cerebral" activity, on the plane of mundane existence. It marks the highest level of intellectual achievement founded on observed phenomena, on knowledge concerned with every day living. In the spiritual sense, the causality of life, etc., having been determined by Puththi, Madthi reveals the consequence of earthly existence, such as its illusive character, its impermanence, the fleeting or temporary pleasures associated with it, its inevitable termination, its imbalance and unreality, and proclaiming, therefore, the need to achieve Perfection and Realisation.

Copyrighted material

(5) ARIVU

(A) "Then he thinks of the various remedies that can be used to heal the wound."

(B) "When the subject contemplates deeply on what Madthi has revealed, then the fifth state of consciousness, ARIVU, begins to function. In the silence of his contemplative state, the fifth state of consciousness purports to reveal the inner state of his being beyond the frontiers of birth or death; the seeds of his past which had fashioned his present, and the future that shall be determined by the present. Arivu identifies the innumerable seeds of life and death carried by him. It is an Inner Reason which compels the individual to divert his attention from the several attractions of the world to the contemplation of his inner state of being. Moreover, Arivu satisfies him, and convinces him that Reality cannot be found outside him in the world of Illusion, but rather that it is within him, and that, he may achieve it only by his Certitude, his convictions and his determination, and his Will. To this end it compels him to seek Perfection; a state of being which it prescribes for the present and for the future, and the several modes to achieve it." In the light of these explanations, therefore, it is not possible to render into English by appropriate English terminology the precise meaning of this Tamil word which the Teacher uses in explaining the knowledge gathered from his own experiences. Ordinarily, the term "Arivu" means Wisdom, Reason, Understanding.

But the Teacher uses the term in an entirely different way because it has a far deeper meaning in relation to the spiritual understanding of oneself. In this regard the following additional explanation by His Holiness might also be helpful.

(1) "Arivu" is of a higher plane, of a higher order than ordinary Intellect.

(2) It may most approximately be defined as "Reason" or "the Conscience within Reason."

(3) This state of consciousness, when relevant to one's spiritual state, becomes evident only on the cessation of one's satanic traits, e.g., Egoism, Envy, Jealousy, Hatred, Desire and Lust, as well as one's capacity to be attracted by the phenomenal world.

(4) It becomes pronounced on one's mastery over the physical body, that is, on the death of all desires for worldly attachment, on the shunning of the illusory aspects of worldly existence, and conversely, when worldly attractions are rendered powerless to corrode one's conscience.
It is only on this achievement that this consciousness is activated.

(5) It is innate in the state of development immediately after Madthi. It is self-revealing.

(6) It is seated in the Deeper Conscience.

(7) It is not dependent or governed by any book learning or observed scientific phenomena. Therefore, this state of consciousness is evident even in the unlettered provided he has caused the cessation of worldly attachments.

Copyrighted material

(8) It is a state of consciousness, spiritually speaking; which is remedial or curative in its objective.

The suggested English equivalents are Wisdom (as when Purified Intellect now becomes Discriminating Wisdom, immanent in the "Heart" transcending the practical understanding), Illumined Intellect, Reason and Conscience within Reason.

(6) PAHUTH-ARIVU

(A) "Then he considers and analyses the efficacy of various remedies and comes to a decision that a particular remedy is the best."

(B) "When the subject examines the variety of modes ascertained by his Arivu to achieve Perfection and Reality, he is called upon to rely on the next state of consciousness, called Pahuth-Arivu, to select from among them, one particular mode. The selection of this one mode, this one way, calls for a prior analytical assessment of all other modes of attainment. And in this analytical assessment, this state of consciousness, Pahuth-Arivu, purports to tell him thus, 'You know why you were born here. If you know the cause of your birth, I shall tell you how you may remove that cause, so that it will be non-existent in the future in order that it will preserve that causeless purified state without in any way befouling it.' Therefore:—

"Spread then this state on the table (of your Sense of Duty).
And account it in your book of Compassion,
Writing upon it with the pen of Forebearance,
Which has as its point, Certitude of the highest,
And fill that pen with the ink of Contentment,
And holding it with the hand of Compassion,
Direct with your eyes called Reason,
To adorn the pages with Truth"

Then the Teacher says "From within the recesses of Knowledge emerges Wisdom which investigates Truth." Thus Pahuth-Arivu, quite apart from its ordinary Tamil meaning is regarded by the Teacher as the highest form of Reasoning Wisdom (or Enlightening Reason), resulting from Deep Spiritual Contemplative Wisdom of the highest order, which the power and capacity of the higher human consciousness in association with the purity of heart can achieve. We may, even on the explanation offered by the Teacher, say that it is an innate and immanent power which is activated by a penetrating, incisive, reasoning insight. Its purpose is to reveal the two poles of human endeavour and their respective merits from the spiritual standpoint. These are first the pole of worldly attachment, governed by the 5 senses, with its utter Illusion, transitoriness, triviality, and futility, the only advantage of such attachment being temporary pleasures and mundane stimuli. The other pole is the identification of the Supreme Reality (Haq) as the purpose in life; Pahuth-Arivu, therefore, reaches the point of perfection upon the rejection of the former for the latter. Therefore it is introspective in content, analytical in its approach, contemplative and meditative in form. For these reasons, it may be regarded as an inner spiritual guide or menthor (Quthb or Quthubiyat

Copyrighted material

or Guru) inborn in man. This supra-mundane Wisdom is by some called the Soul, which impells him to seek the Divine source of his origin.

Such Wisdom induces a reasoned self assessment, self analysis, self-criticism, and an all-revealing self estimation permitted by the limits of the Conscience and the Sense of Justice, which, incidentally, are Divine Attributes innate in man. This Spiritual Wisdom is the stimuli to such self realisation. Conversely, Pahuth-Arivu or the Quthubiyat compels the acceptance of that which is right, that which is good, that which is correct, and that which is real; and the unrepentent rejection of that which is wrong, that which is evil, and that which is incorrect. So that in this light Pahuth-Arivu, or the Quthubiyat (Quthb or Guru), is man's sixth state of consciousness leading to the restoration of the original and unblemished state of purity.

The suggested English equivalents are: Divine Wisdom, Intuitive Spiritual Wisdom, the Light of Wisdom, Enlightenment and Illumined Wisdom, occurring in association with a purified heart.

(7) PERR-ARIVU

(A) "Then he applies the remedy ultimately selected by the Pahuth-Arivu as the most suitable and uses it in a manner that would give him the quickest relief."

(B) "Perr-Arivu, the Seventh state of consciousness becomes manifest upon the enlightening analysis of the Pahuth-Arivu."

Perr-Arivu or the "Noor", is the consciousness that is liberated from the bonds of matter, from every trace of the human ego, from the mundane experiences of joy and sorrow, pleasure and pain, the selfish and self-centered divisive tendencies of "mine" and "thine". Above all, since every temptation inclining towards the hypnotic pull of Illusion, the fascination for the stimuli preferred by the world at large, has ceased, Perr-Arivu is the very essence of Enlightened Reason, a unique state of consciousness upon which no limit can be placed. It is the most perfect, the purest Perception (or shall we say) Enlightened Wisdom. It encompasses the Totality of Truth or Reality (Haq)."

Further when all other states of consciousness are put away the concept of "I the individual" departs, leaving only the 7th state of consciousness, the consciousness of the highest which brings to an end, the duality of man and God, while identifying Reality within man as God. Perr-Arivu then eliminates every trace in the individual of the "I" consciousness (Fana) while merging with the Reality (Truth, God) (Baq'aa). The objective, then, of the Perr-Arivu is truly the merging, as when "he becomes Him and He becomes him".

Therefore, Perr-Arivu or Noor may be called the Light of God, Divine Luminous Wisdom, the Illuminated Intelligence and the Divine Intelligence, if God, Himself, is Light. In Sufistic terminology it is called "Noor" or "Noor Muhammad", the Effulgence which reflects the Omniscience of God, His Wisdom, His Supreme Intelligence. Therefore until such time as it is activated, it is immanent in man, if man is looked upon as an expression of God's Essence (Zat). It is self-revealing through the medium of the Pahuth-Arivu, as the Truth, and as such, it is the Divine Truth which will illumine his soul.

Copyrighted material

It also represents the final attainment of the unity expressed in the Kalima, "There is no god but God (La-illaha-ill-Allah Allahu)", whereby the microcosmic is identified with the macrocosmic. It may also be regarded as a Conscious State of Being, when the individual and physical personality of man has ceased to exist in preference to God in man. It is the source of Revelation and the Light of an all encompassing knowledge, marking the individual as a Luminant Being, and as a window to the Divine Omniscience which embraces the Divine Plan or Scheme and renders man an heir to all knowledge, whether presently known or unknown. Conversely, it is that indiscernible faculty innate in man which makes him seek, sometimes involuntarily, sometimes consciously, sometimes unknowingly, the source of his origin, namely God. It is the state of consciousness which has as its objective, Perfection in Purity, and Purity in Perfection. But Certitude is its very foundation, while Forebearance, Conviction, Belief, Contentment, Compassion, and Wisdom, are its most sacred attributes. It is the stamp of the Perfect Man (Insan Kamil) or (Manu-Eesan) and has as its objective, the discovery of Reality, immanent in all things both seen and unseen. That man should be invested with such a supreme consciousness designed to identify the reality that is within himself is but only one of the myriad mysteries of his being.

The suggested English terminology is Divine Luminous Wisdom, Divine Intelligence, (or the Sufistic definition) "Noor Muhammad" or "Noor Muhammadia".

NOTE on—Thiru Marai—Literally, it means Holy Scripture and as such it refers, to the Scriptures and words of every Religion. In a narrow sense it is used to describe the Quran. But in that context in which the Teacher uses it, the term Thiru Marai takes on an entirely different complexion. In the Sufistic analysis, as explained by the Teacher it is the manifestation of the Conscience of God from time to time, in every age to every nation, revealing to mankind the mode of attaining Him, in the form of Divine Exhortation. For this reason, it may be called the Primeval Quran or the Primeval Scripture, which becomes manifest from time to time, setting out the guidelines of human conduct in relation to Spiritual evolution. If God is Reality, immanent in man, the voice of God, the Revelation that proceeds from the "Noor", the Perr-Arivu, is called the "Thiru Marai".

Copyrighted material

WHERE IS GOD?

Down the centuries, seekers after truth have posed the question, "Where is God?"

Throughout the centuries, religious leaders of the four religions, very learned in their respective theological lore and each of them wearing an attire appropriate to his particular religion, took up the onerous mission of expounding to their followers as to where is God.

Each of these religious leaders is possessed with reputedly high academic attainments of his particular theological doctrine. Their manner of approach to this very important question is bound to be sectional, narrow, and rigidly confined, within the latitude permitted and enjoined by the doctrines of their particular religions.

This approach, on the face of it, is incorrect, because the Creator Allah is Omnipotent, Omnipresent and Omniscient. He is not the exclusive monopoly of any particular segment of humanity professing certain sets of dogmatic beliefs.

When a man with Divine Luminous Wisdom sees the spectacle of humanity engaged in the search for their Creator under conditions permitted by their particular doctrines, he sighs at the utter futility of their quest. For a person engaged in searching for his Creator he must, as a prerequisite, be permeated with the Glorious Attributes and Qualities of the Supreme Creator, Allah.

Within the innermost recesses of the Heart (Qalb) of a Man (Insan) is present the latent Divine Effulgence of Allah. The physical composition of man is made of the five elements.

Among these elements the Earth radiates over 400 crores of hypnotic fascinations.

Each of these hypnotic fascinations is endowed with Power (Sakti) capable, when fully developed, of enormous destructive potential.

Then there is the element of Air in the physical composition of man. This element of Air is capable of being disintegrated into 84,000 different varieties of Air, one different from the other. Each variety has a particular Power (Sakti) capable, when fully developed, of highly destructive potential.

Then there is the element of Water in the body of man which can be disintegrated into 70,000 varieties of water, each with its own Power (Sakti) capable of immense destructive potential.

Then there is the element of Fire in the bodily composition of man. This Fire disintegrates into 10½ crores (one crore is 10 million) of different varieties of Fire, each exuding a particular variety of warmth and heat.

Each of these varieties of Fire is endowed with a particular Power (Sakti) of stupendous consuming potential.

Then there is the element of Ether within which is potentially enshrined crores of radiant colours, varieties of smells and qualities, one different from the other.

Within the vast spectrum of Ether is also potentially present all the infinite range of qualities and attributes of a being who is subject to 3½ crores of births.

All these qualities and attributes of the physical body assail man, who is bereft of Wisdom and who is saturated in the darkness stemming from Mayic Ignorance and Delusion.

Copyrighted material

All these attributes and qualities permeate, envelop, and engulf the life of man in the form of crores of enticing entities, each endowed with a particular Power (Sakti).

It is within this vast spectrum of power stemming from the darkness of Illusion (Maya) that a person bereft of Wisdom and deeply caught within the tentacles of Illusion (Maya) encounters very enticing hypnotic fascinations which he erroneously imagines as Divine Luminosities radiating from the Effulgence of the Creator.

Within the Heart (Qalb) of this person, the hypnotic fascinations arising from the Earth are preponderantly active. This person, himself, is hypnotically entranced in the misbelief that these enticing fascinations bear an affinity and relationship with the Divine Luminosities radiating from the Divine Effulgence of Allah.

Still further this person lavishes an unstinted devotion to these influences.

This devotional state to these objects of devotion is construed as Faith (Bakti).

The net result of his conduct is that he is firmly bound to the hypnotic fascinations of the Earth. And the Divine Luminous Wisdom potentially present within his Heart (Qalb) is smothered and scotched.

Such people are guilty of three heinous crimes against the Supreme Creator.

The first crime is when certain people pay devotion to Allah through an intermediary. This attitude is incorrect, for Allah is Supreme, without an equal and needs no intermediary.

The second crime is when devotion is bound and circumscribed by religious dogmas.

For the Creator Allah is beyond all creeds, sects and dogmas: He is Omnipresent.

The third crime is when their devotion to their Creator is limited by various names of the Creator. For Allah Himself is without a name, country, wife or children. He is without beginning or end and is Omnipresent. When the Creator bears the description detailed above it is very wrong to label Him with names and then search for Him by this name.

The true way is for man to know and understand why he was ushered into this world of Illusion (Maya). Thereafter, he should endeavour to know the attributes and qualities of all other created beings.

Then he should come to know the qualities and attributes of the five elements of his physical body namely Earth, Fire, Water, Air and Ether and also come to know the varied manifestations in the whole range of God's Creation. Such a person would certainly come to know and realise all that has been detailed above when his entire being is lit with the Resplendence of Divine Luminous Wisdom.

A person in this state would have successfully passed the test of realising the purpose of his existence on earth.

Such a person, endowed with the Overpowering Grace of Allah, will place himself in a state of complete and utter surrender to Allah and would become integrated within the Effulgence of Allah. This is the highest point of man's existence on earth.

The Divine Luminous Wisdom now opens up the innermost recesses of the Heart (Qalb).

Copyrighted material

Man is manifestly in error in thinking that he is an insignificant entity in the wide range of Creation. On the contrary, man is the rarest and the noblest of Allah's Creation, and within him is present his Creator in the form of Divine Effulgence.

Within the Heart (Qalb) of Man is enshrined crores of characteristics, qualities and attributes acquired from the world of Illusion (Maya) and crores of attributes and qualities inherent in the five elements in his physical composition.

In addition there are crores of allurements radiating from the sense world of Illusion (Maya) which tend to attach themselves to his Heart.

In any person the distance between Allah and himself is the vast terrain occupied by the crores of attachments arising from the world of Illusion (Maya).

The Divine Luminous Wisdom in man is the seat and citadel of the Effulgence of Allah. This is potentially present within the inner-most recesses of the Heart (Qalb) of man. Between man and his Creator lie the crores of hypnotic fascinations which have to be over-powered before he is integrated within the Effulgence of Allah.

This process has to begin by rooting out these hypnotic evil illusions from his Heart (Qalb) and make his Heart (Qalb) spotlessly pure.

When this metamorphosis occurs in the personality of the man, Divine Luminous Wisdom will emerge from within his Heart (Qalb). Such a person will come to know himself and his Creator.

He would also come to know that within the seat of his Divine Luminous Wisdom is found the Effulgence of Allah, the Resplendence of the Light of God (Noor) and the Radiance of his own Soul (Ruh), all integrated in one Supremely Lustrous Radiant Splendour.

Copyrighted material

MAN SEEKS HIS CREATOR

Man is the highest and noblest being in the entire range of Creation and it should be his endeavour to discover the limitless potentialities embedded within his Heart (Qalb). To do so and realise them, he must absorb the attributes of Allah, his Creator within his very being, through inner awareness and direct realization.

Only those who stamp out egoism, realise their Divine Heritage and develop love and compassion for their fellow beings can impregnate themselves with these Divine Attributes.

A person saturated with the attributes of Allah would realize within himself the gradual unfoldment of Divine Luminous Wisdom (Noor) which when it illumines his entire being reveals to him the causes which generate hunger, disease, old age and eventually death. He would also come to know through the penetrating power of his inner Illumined Wisdom the remedy for hunger, disease, old age and eventually death. He would also come to know through the penetrating power of his inner Illumined Wisdom the remedy for hunger, disease, old age and death to which mankind as a whole is vulnerable.

Man in his Devotion and Prayer to God should place himself in a state of complete and utter surrender. But many believe that they can obtain the favour of their Creator by giving offerings to Him. Some Hindus offer a number of coconuts to God asking for rain, while another group of Hindus offer a number of coconuts to God to stop the rain so they can cultivate their crops. Only those in ignorance and darkness act in this way. But the Grace of Allah which envelopes the entire Creation, like the rain, falls on every object within its orbit, making no distinction whatsoever in its distribution. It is like the rain water which, falling on steep and stony places, does not collect but gets washed away, while that which falls in crevices, cavities and receptive soils collects in volume relative to their size and the area.

Similarly, Allah's Grace which envelopes every human being can penetrate and permeate only those with receptive hearts. People wedded to false doctrines and erroneous doctrines are completely impervious and non-receptive to Divine Grace.

Many people spend their lives wandering about in search of their Creator. This is like the fish in the vast ocean searching for water. They, like the fish, do not realize that once they leave the expanse of water in the ocean and come to land, life itself would be come extinct. They cannot exist outside the Creator. Man should realize that in his Heart (Qalb) are present all potentialities found in the entire Creation itself and in the fifteen other worlds.

Man should try to awaken the Divine Luminous Wisdom latent within himself. Once his Luminous Wisdom becomes fully Resplendent he would come to know the seat and citadel of the Divine Effulgence of Allah within himself; and in this glorious state, Man would come to know himself and thereafter he would come to know his Creator.

There are 10½ crores (one crore is 10 million) of evil propensities of Illusion (Maya) which assail mankind with their hypnotically enticing temptations.

It should forever be the main endeavour of man to root out these evil propensities of Illusion (Maya).

Copyrighted material

Detachment

Man in his upward Divine ascent, although living in this world, should for all practical purposes concentrate his consciousness in his higher self.

Like an aluminum pot and spoon, for example, provide the means towards the preparation of say 32 different kinds of food dishes, each of them with a particular and peculiar taste. People who taste these delicacies relish the particular taste of each delicacy according to their likes and dislikes, but the aluminum pot and spoon, although they conjointly provide the means and preparation of the 32 dishes, did not register any particular reaction in respect of any particular dish or for that matter even the 32 dishes cumulatively provided no reaction whatever on the aluminum pot and spoon.

Similarly, Man treading on the path of righteousness should react exactly like the aluminum pot and spoon to things of joy and sorrow in this world.

It is also inevitable for Man in the course of his existence on this earth to be involved in innumerable manifestations generated in the world of Illusion (Maya) in the discharge of his duties and obligations.

But he should perform his duties in the same spirit of detachment evidenced in the illustration of the aluminum pot and spoon.

Such a person would find his ascent on the path of Divine Wisdom, free from the encumbrances generated by the world of Illusion (Maya).

Vigilance

A snake charmer who entices a snake from its pit through various techniques and stratagems gets hold of the snake and brings it under his full mastery and control. This snake, trained with great effort, reaches a point when it becomes absolutely docile and obedient to the snake-charmer, who communicates with the snake by playing a particular strain of music to which the snake is receptive.

The snake is all aglow, vigilant, and active to obey the slightest command of the snake-charmer for fear lest it invokes his anger in not carrying out a particular command. An important fact to be noticed during this performance is that the eyes of the snake are fixed intently on the eyes of the snake-charmer, its master.

The snake-charmer in turn is also alert, active and ever vigilant in noticing the slightest deviation in the behaviour of the snake. The moment the snake deviates in its behaviour, the ever-vigilant snake-charmer brings the snake under control within a split second.

There is this danger, however, if the snake deviates in its behaviour and if during this time, the snake-charmer himself is off his guard, the situation becomes wrought with danger. The snake emboldened by the relaxation shown by the snake-charmer would display its inherent attributes by pouncing on the snake-charmer and thrusting its venemous fangs into his flesh with fatal results.

Man and Maya

Similarly Man in his relationship with the world of Illusion (Maya) should utilize his Wisdom (Arivu) in his dealings with the numerous mani-

Copyrighted material

festations of Illusion (Maya). He should be ever alert and vigilant, meticulously wedded to the Divine Truths, in thought and deed and never deviate from them, even an iota. In this situation the person concerned keeps the manifestations from the world of Illusion (Maya) under his proper control; and such a man is indeed in the right process of awakening his Divine Luminous Wisdom (Perr-Arivu).

On the contrary, if this person relaxes his vigilance and deviates from the meticulous adherence to Divine Truths during his encounter with the manifestations of Illusion (Maya), then most assuredly these manifestations of Illusion (Maya) would exercise their fascination and enticement on him.

Such a person, meshed and entangled within the tentacles of Illusion (Maya) would inevitably slide deeper and deeper into Illusion (Maya) and his eventual fate would be a state of utter demoralization and degradation.

Religious Knowledge

A frog in the well once asked the frog from the ocean as to whether the extent of the ocean would be about the distance it jumped within the well, namely 3 feet. The answer from the frog in the ocean was in the negative. The frog in the well jumped one foot more than the original distance and wanted to know as to whether the ocean can be that long. The frog from the ocean again replied in the negative.

The frog in the well had no means of knowing the vast nature of the ocean when compared to its own well.

There are likewise vast segments of humanity divided rigidly into four divisions which we call religions which have a very considerable following wedded to their particular dogmas and doctrines. They believe that they alone possess exclusively the keys to unlock the innermost citadel of Divine Wisdom leading towards Knowledge and Realization of the Supreme Creator. On the contrary, by their rigid exclusiveness and fanatical adherence to certain doctrinary beliefs, they have erected tremendous barriers which shut them off from the reservoir of the Divine Truth in the ocean of Ilm (Knowledge).

It is only those who enter this ocean of Divine Knowledge and realize the Divine Truth who can emulate the lofty attributes of Allah and come to know their Creator.

The followers of the four Religious Authorities forget the fact that in the beginning man had his origin in a principle of duality within a unity. They also forget the fact that there is one Supreme Creator who does not make any invidious distinction among His created beings.

They also forget the fact that Allah is Omnipotent, Omnipresent and His Perennial Grace envelops and engulfs the entire Creation.

Followers of the four divisions of religions, have erected stupendous barriers which bar them from the vast reservoir of the Divine Truth gleaming in Divine Splendour within the Divine Effulgence of Allah. Their predicament is analogous to the symbolic frog in the well which does not know and in view of the physical limitations of its well, it cannot possibly know the vast expanse of the ocean.

Copyrighted material

God The Source of Power

How tragic would it be if man, forgetting his Divine Heritage, elevates the propensities of Illusion (Maya) which are perishable, to the position of Divinity. It should be the endeavour and central aim of man to know and understand That One which is imperishable. Therefore, it is incumbent that man should be aware of his Divine Heritage. Here is an illustration on electric current to amplify this point of view.

The electric current emanates from a certain power station positioned at some point. A person looking at the electric light manifested in a bulb, cannot possibly determine from the light itself, the place and source of power from which the electric current comes. Neither can this person describe the colour of the current which is invisible. Sometimes one sees numerous different coloured bulbs, shedding different coloured lights. The light these bulbs shed is identical to the colour of the particular bulb.

But it must be remembered, that although there are different coloured bulbs shedding different coloured lights, the current which is the central source of power remains the same. The only constant factor here is the current, the source of power, invisible to normal vision and is symbolic of the Creator who is the Source of all life.

The bulbs with their diverse colours, each bulb shedding light according to its colour, symbolically represent the various religions, creeds and sects. Each of them represents a particular set of dogmas and doctrines, but all of them declare that realisation of Divinity is their central and basic purpose in life.

Some of the adherents of these doctrinal beliefs proclaim their adherence to a particular religion or creed not out of conviction, but purely because of their material advantage.

But persons truly wedded to the path of rectitude would find the Divine Wisdom within themselves active and emergent. This Divine Wisdom would annihilate from the Heart (Qalb) of these persons all erroneous beliefs which form the bedrock of misguided religions. It is only persons of this nobility and Wisdom who are just and truly entitled to the name of Man (Insan).

It is only a person of such calibre who would be able to reject and discard the bulbs of different colours and the symbolic bulbs which are false manifestations of the real electric current and the colourless light.

Thereafter, this person would direct all his endeavours and efforts with enthusiasm to know and realise that the current, which is the Source of power, is symbolic of that imperishable, eternal and everlasting object, namely the Creator, Allah. This Man (Insan) in whom the Divine Wisdom is emergent and active is possessed of Divinely Resplendent Certitude of Faith (Iman).

Such a person would exhibit at all times Magnanimity, Forbearance, Love, Compassion and Charity to all. This Man, lofty and noble, is indeed a person of Divine Excellence and places himself for ever in complete surrender to Allah.

Ameen.

Copyrighted material

WHO IS AN INSAN (MAN)

In the Creation of Allah, every single human being ushered into existence, is endowed with the eternal, everlasting and imperishable attribute of Ruh (Soul) which is spotless Effulgence and Impeccable Purity.

This Ruh (Soul), is the supremely Majestic Effulgence of Allah and has been in existence from the beginningless beginning.

This fact should be realised and understood by all persons of Wisdom wedded to the path of Divine Rectitude.

In the beginningless beginning, the Creator Allah was in a state of Spotless Effulgence, radiating Divine Luminescence of Majestic Lustrous Splendour.

Within this limitless orbit of Divine Luminescence also burgeoned Ruh (Soul), Self-Luminous, Lustrous, and reflecting the Majestic Splendour of Allah Himself. This Ruh (Soul) is perennially in this august state of Divine Splendour.

It reflects the Majesty, Glory and Splendour of Allah. Therefore an Insan (Man) in his fullest resplendent state reflects the Effulgence of Allah.

The crowning achievement of an Insan (Man) during his sojourn on this Earth is to get himself integrated within the Limitless Effulgence of Allah.

This Ruh (Soul) of an Insan (Man) is absolutely pure and does not possess within it the remotest possible trace of an evil attribute or even the most infinitesimal particle of an evil propensity.

This Ruh is formless and within its Lustrous Radiance there gleams in Majestic Splendour the Effulgence of Allah.

Therefore, if a person knows and understands his Ruh (Soul) he would also come to know the Divine Effulgence of Allah.

If the limitless Divine Effulgence of Allah stops radiating even for a moment there would immediately occur an astonishingly tremendous phenomenon.

The Ruh (Soul), which in itself is a reflection of the Divine Effulgence of Allah, present in each of the crores and crores of human beings in every nook and corner and crevice of Creation, would also with unerring precision stop radiating.

Some people blame the Creator for the sufferings that engulf the existence of man during his sojourn on Earth.

It is a fact that in the vast spectrum of humanity there are some who are lame, some bereft of an arm, some dumb, some blind and some deaf. Further, it is also a fact that all mankind is vulnerable to diseases of infinite variety and diversity, old age and death.

In addition to the above, man is subject to the influence of ten and a half crores of evil propensities, stemming from the world of Maya, each of which in the form of hypnotic fascination is capable of deviating man from the path of Divine Rectitude.

A person of Wisdom should first ponder and reflect what has been detailed above in order to understand and evaluate the meaning and significance of the exposition which follows.

As stated earlier, this Ruh (Soul), which is the real source center and pivot of man's existence on Earth, is the Luminous Reflection of the limitlessly Radiant Luminescence of Allah.

But man during his sojourn on Earth develops certain insatiable desires which he satisfies by mobilizing in his service all manner of resources at his command.

Copyrighted material

The Ruh (Soul) of man is of infinitesimal size. It is smaller than the smallest possible particle conceivable by the mind of man.

If this Ruh (Soul) develops naturally to the state of fullest Divine Resplendence then the Insan (Man) becomes lit with the Radiantly Lustrous Splendour of Divine Luminous Wisdom, and in this Glorious State he is integrated with the limitless Divine Effulgence of Allah.

Let us ponder over the following illustration.

A gardener plants a mango seed, waters it and allows it to germinate.

The mango seed is allowed to germinate. The mango seed if allowed to grow to its fullest would produce fruits bearing the same characteristics as the fruit from which the seed was taken.

If, however, the gardener decides within a year to cut off this plant at a certain height and on its trunk to graft the tender shoots of an older mango tree, he can do so. Having grafted this alien shoot onto the trunk of the young mango tree, he would use proper manure to facilitate the graft to take on the trunk of this young mango tree. Until the alien shoot is fully grafted within the young mango tree, the gardener would support the alien shoot with artificial props.

After a certain span of time, the alien shoot becomes firmly grafted on the trunk of the young mango tree and this shoot grows without hinderance, nourished on the manure regularly supplied by the gardener.

If the gardener notices the growth of tender leaves shooting out from the trunk of the original mango plant, he removes these tiny tender leaves and stems completely and allows only the shoots on the graft to thrive.

Within a couple of years the grafted portion of the mango tree flowers as a prelude to the bearing of fruits; about the same time as the seasonal flowering of the mother mango tree from which the graft was taken.

The grafted mango tree exhibits characteristics similar to the original Mango tree from which the graft was taken, but are alien to the characteristics of the original mango tree on which the graft was made to take.

This transformation so radical and fundamental has taken place within two years where the intrinsic qualities of the original mango tree have been replaced by the qualities immanent in the grafted portion of the alien mango tree.

The above illustration clearly illustrates how natural characteristics, intrinsic and immanent in the natural object, can be replaced by the acquired characteristics particular and peculiar to the alien object, when the latter becomes an integral part of the former.

His Holiness further said: The moment when the resplendence of Ruh (Soul) was ushered by Allah for the Creation of Insan (Man) there were six distinct and separate constituents in man.

Of these constituents five are of the five elements; namely, Earth, Fire, Water, Air and Ether which constitute the physical composition of man, while the solitary remaining constituent was the most Luminous Lustrously Resplendent and Imperishable Element of Ruh (Soul) itself. It is this last constituent element which in the beginningless beginning arose within the Limitless Divine Effulgence of Allah.

Continuing, His Holiness said: When a child is ushered into existence to this world, it grows up from infancy towards adolescence in the traditional way.

Copyrighted material

During this crucial period of growth, the parents of the child exercise complete sway, power and authority over the growing child and modify its Divine Nature.

The parents of this child are already engulfed, enveloped, and interpenetrated with ten and a half crores of evil propensities from the world of Maya.

These evil propensities are in the form of tempting and alluring hypnotic fascinations such as love of gold, of wealth, of lands, and property. Further these parents are saturated in the darkness of Ignorance and are vulnerable as the greater segment of humanity is to hunger, disease, age and death.

These parents are subject to the extremes of joy and sorrow and are fanatically wedded to their creed and caste.

These parents are conceited, arrogant, and immersed in self aggrandisement.

These parents are deeply afflicted with material glory and earthly renown and take immense pride in titles conferred by society.

The parents while living and moving in these conditions subtly and surely inculcate their evil attributes and propensities to the child until its adolescence.

The growing child, subject to a continuous and continued pressure by the parents, gradually succumbs to the ways of existence of its own parents.

This indoctrination of the child by the parents is similar to the cutting off of the trunk of the first mango tree and the grafting on it the shoots of an alien mango tree.

The parents, by their influence, cut off within the Qalb (Heart) of their own child the emergence of the inherent Divine Radiance of the Ruh (Soul), which is also the seat and citadel of his Noor (Divine Luminous Wisdom) and thus prevent it from developing into its full and natural splendour within the child.

As stated earlier, of the six constituent elements ushered in by Allah towards the Creation of Man, only the five elements; namely, Earth, Fire, Water, Air and Ether are allowed free and unhampered development within the child by the parents. This leads to the superimposition of crores and crores of evil propensities and attributes of Maya within the Qalb (Heart) of the child and results in the remaining constituent element, the Divine Ruh (Soul), being smothered and scotched. In consequence, the Ruh (Soul), is prevented from manifesting its Divine, Majestic, Lustrous and Resplendent qualities within the Qalb (Heart) of the child.

As the gardener had cut off, at a certain height, the young mango plant and on its trunk grafted the shoots of an alien plant, the parents have succeeded in scotching and smothering the imperishable constituent element, the Ruh (Soul), the fountain of Divine Luminous Wisdom, and in its place grafted crores and crores of hypnotic fascinations from the world of Maya (the love of the material world).

Like the first mango tree where natural growth was nullified by the grafting of the shoots of an alien mango tree, the child growing into adolescence loses its natural Divine Heritage and instead is grafted into the Ocean of Maya resulting in his demoralisation, degradation and death.

His Holiness continues: The natural trunk of the young mango tree,

Copyrighted material

which was prevented by the gardener from shooting out its tender leaves by cutting them out as soon as they appear, is still not dead and is potentially capable of developing its natural shoots if the grafted portion is cut off. Likewise, though the Ruh (Soul), the imperishable element in man, has been smothered by the super-imposition of evil propensities, its potential Divine Power is always present without an iota of diminution and this can still become manifest if the artificial tree of Maya is cut off.

What exactly happens to the indoctrinated child is that as it grows into adolescence it is fully enveloped and engulfed with crores of evil propensities generated by Maya. This child moving up towards maturity and manhood is now vulnerable to hunger, disease, age and death as well as crores of troubles, travail and tribulation to which the generality of mankind is vulnerable.

If the child grows into adolescence with the free, full and unhampered emergence of the imperishable element, the Ruh (Soul), developing naturally to its full state of Divine Lustrous Splendour, then this child growing into maturity and manhood becomes possessed with a fully resplendent Ruh.

Such a person would be perennially engulfed within the Effulgence of the Divine Luminous Wisdom which would free him from hunger, disease and age and death forever.

What has been detailed about the indoctrination of the child by the parents in the earlier portion of this exposition is the pattern of existence in which the generality of mankind is exposed.

This being the actual position, it is certainly erroneous on the part of any man to apportion the blame on the Creator for the ills that engulf and afflict humanity.

Rather than blame the Creator for the ills of mankind it should be the Principal Endeavour of a person born in the noble heritage of an Insan (Man) to assiduously work towards the emergence of Wisdom potentially present within himself.

Such an enlightened person, when he focuses the searchlight of his Wisdom within himself, would know that a person puts the blame on the Creator for the ills of mankind because the eye of Wisdom is blind.

Further, this enlightened person would realise the limitless Divine potential power embedded within the imperishable element, the Ruh (Soul), and having known this, it would be his supreme purpose of existence to work towards its full resplendence.

In the full realisation of its Divine Resplendence, this person would have achieved the crowning purpose of his existence on Earth.

Such a person would be forever freed from the crores of ills which afflict and engulf mankind at large.

This person now Divinely Resplendent would come to know himself and would thereafter come to know his Creator.

The above discourse vividly portrays how utterly bereft of Truth is the blame for the ills of mankind, hurled by some, in their ignorance, at their Creator.

Copyrighted material

SEVEN STEPS TO MYSTIC UNION

A seeker after Truth came to a Kamil Sheik (Gnana Guru) and humbly beseeched him for a remedy to eliminate hunger, disease, age and death. The Kamil Sheik stated that he could administer the remedy sought for by the seeker if the seeker brings it to him.

The Kamil Sheik confirmed that there is a glorious remedy available for eliminating hunger, disease, age and death. The person who successfully obtains this remedy will reach a state of Divine Resplendence and when administered, he would come to know himself as well as his Creator, Allah.

The Kamil Sheik cited an illustration to explain the difficulties that would assail, engulf, and envelop the aspirant while seeking this remedy.

He said that there was a patient who was suffering from an incurable disease. He went to a doctor of very great repute and distinction for medical treatment.

The doctor examined the patient and in diagnosing the nature of the disease realised that the resources of medical science would be unable to effect a permanent cure for the disease.

However, the doctor in addition to his powers and renown in the realm of medicine also possessed considerable Divine Insight.

He advised the patient that there was only one way to effect a permanent cure of the deadly disease from which the patient was suffering. The patient had to procure the cure himself. He had to go and obtain the brightest lime fruit from the lime tree which was positioned within the Royal Garden overhanging the Royal Palace and the Royal Bed. The fruit referred to above is the elixir of life.

The patient was determined and enthusiastic to effect a cure for his ailment, and embarked on his journey to the Royal Palace. The Royal Palace was guarded by seven guards each of whom were under strict orders not to let anyone into the Palace. On approaching the Royal Palace, the patient confronted the first guard who was firm and unrelenting in his refusal to allow admission.

However, the patient was not taken aback, but used his Insight and Wisdom to win the guard over.

The patient told the guard that the King had specifically sent for him to give him a very valuable and rare present.

The patient, bargaining with the first guard, said that if he allowed him to enter the Palace, he would, on his return, give him half of the valuable present.

As the offer was very tempting, the first guard agreed, with one provision, that the half share of the present should be an exact half, nor more, not less.

The patient agreed and moved on into the Palace grounds and confronted the second guard.

The same discussion took place with this guard who enjoined the same conditions regarding the division of the present and this was accepted by the patient.

Contracting this same agreement with each of the five remaining guards, the patient eventually made his way to the lime tree in the Royal Gardens overhanging the Royal Palace.

The patient saw the lime tree clustered with numerous lime fruits of

Copyrighted material

which only one was Luminously Radiant.

Here the patient paused, pondered and reflected as to how many fruits he needed to satisfy the seven guards and have the one Luminously Radiant Fruit for himself. His problem was to satisfy the guards and make his exit from the palace with that one Radiant Fruit for himself.

He calculated and found that he needed 128 fruits including the one for himself.

According to his agreement with each of the seven guards, the patient gave the first guard 64 fruits; the second guard 32 fruits; the third guard 16 fruits; the fourth guard 8 fruits; the fifth guard 4 fruits; and the sixth guard 2 fruits; the seventh guard 1 fruit; and the remaining one he kept with him was the one and only Luminously Radiant Fruit.

With this priceless Everlasting Imperishable, Eternal and Ever-Luminous, Ever-Radiant Fruit, the patient returned to his doctor who administered the juice of this fruit and cured him completely so that not even the remotest possible trace of his ailment remained.

The illustration cited above concerned what the seeker after Truth has to pursue in order to eliminate hunger, disease, age and death. A seeker of Truth is a person whose Heart (Qalb) is aglow with Luminous Wisdom.

This person, already in the path of Divine Rectitude, goes to a Kamil Sheik (Gnana Guru) and beseeches him very reverentially, to show the way to eliminate hunger, disease, age and death to which the body of Man, structured of the five elements namely, Earth, Fire, Water, Air and Ether, is vulnerable. The seven guards in the illustration represents the Seven Evil Souls (Nafs).

Through his Luminous Wisdom, he sees with utmost clearly and precision what the 128 fruits in the illustration represents.

100 fruits represent the 99 names of Allah (God) and the name Allah making a total of 100. The other 28 fruits represent the 28 Arabic letters in the structural composition of a Man (Insan). Further, he sees that out of the 100 names of Allah, 99 names represent the infinitely diverse manifestations extant in the whole range of Creation.

And the One name, Allah, is the Omnipotent, Omnipresent, Omniscient God who envelops the whole Creation. This overpowering name Allah is supreme and majestic without an equal.

The seeker further sees through his Luminous Wisdom that the 28 letters in the body of man have a close affinity and relationship to the Earth. The physical body, he is aware, was made to be the seat and citadel of His Divine Luminous Wisdom.

Endowed with the above clarity and vision, the seeker realises what the lime fruits from the lime tree, including the One Solitary Radiant Fruit, mean. In his outward journey, he encounters the seven guards or Nafs and gives the first guard or Nafs 64 fruits. By this act, the seeker had given up half of the worldly attachments he had gathered, nursed and nourished since he was born.

On meeting the second guard or Nafs the seeker gives up 32 fruits. By this act the seeker had given up half of his attachment to the various hypnotic fascinations of the world of Maya.

On meeting the third guard or Nafs he gives up 16 fruits. By this act he exhibits the emergence of Divine Luminous Wisdom and assumes the mantle of a 16-year-old boy, robust, resolute, alert and virile, free from the

Copyrighted material

tentacles of passion to which older people are addicted.

A 16-year-old boy finds the passage to Divine Resplendence considerably accelerated since he is completely free from earthly ties and entanglements.

To the fourth guard or Nafs he gives up 8 fruits. By this act, he has reached a Divine Stature of such surpassing excellence that he is utterly indifferent and immune to praise or blame from people who are engulfed in the materialistic way of life.

To the fifth guard or Nafs he gives up 4 fruits. This act signals his renunciation of the four religions, each of which are wedded to a particular code of conduct, rites, rituals and ceremonies.

He is fully convinced, assured and certain within the innermost recesses of his Heart (Qalb), the seat and citadel of his Divine Luminous Wisdom, that the 4 religions have nothing whatsoever to offer to the realisation of the One and Only Creator, the Supreme Majestic Allah.

To the sixth guard or Nafs he gives up two fruits. By this act, the seeker after truth reaches the very exalted state of Divinity when his personal identity is submerged well and truly in the universal and becomes ego-less. Now, he does not see any difference amongst the creatures of Allah and treats them all alike.

To the seventh guard or Nafs he gives up one fruit. By this act the seeker gives up his body consciousness.

In this glorious state of Divine Resplendence, he is left with the one and only solitary Luminously Radiant fruit, imperishable and everlasting, and that is the Divine Luminous Wisdom (Noor). He brings this supremely priceless fruit to his very revered Kamil Sheik (Gnana Guru) who administers it to him.

Thereafter, this seeker becomes Divinely Resplendent, and merges within Allah. In this supremely glorious state he is Ever-Radiant, Ever-Lustrous and Immortal in both the worlds.

Such a seeker who has reached this very exalted state has indeed found an everlasting remedy to hunger, disease, age and death to which humanity at large is vulnerable.

Copyrighted material

GURU AND DISCIPLE

There once lived a Guru of exemplary character, nobility and honesty who was loved, respected and revered by all those who had occasion to meet him.

During the day, this Guru used to retire to the deep recesses of the forest, where undisturbed by any human being, he used to engage himself quite assiduously in very regular devotions to his Creator. He had been engaged in this pursuit, day after day, week after week, month after month, and year after year, so much so, that he won the regard and reverence of people around as a person of spotless purity and holiness.

During these long years, the Guru had a very devoted disciple, who was of noble disposition, and at all times constant in his unsurpassing devotion to his Guru, carrying out his orders, with the utmost promptitude and enthusiasm.

This disciple, never for a passing moment considered any work assigned to him as menial, degrading or not in keeping with his status.

During these long years, this great Guru, on occasion admitted disciples to the Ashram. These disciples were given regular methodical training, appropriate to each disciple. When after a period of tutelage, each of the disciples achieved the purpose for which he had come, the Guru, after initiating them on the path, sent them away.

This devoted disciple, who had come to the Ashram first and rendered exemplary and devoted service to his Guru, over such long years, when he saw what appeared to be favoured treatment of the Guru to the other disciples, who came after him, began to nurse, very imperceptibly, a feeling of grievance against the Guru. He felt he had been not only overlooked, but neglected and ignored.

This devoted disciple although burdened with this grievance against his Guru, never for a moment betrayed this fact in demeanour, speech or attitude. On the contrary, the disciple carried out all the work assigned to him by the Guru to his fullest satisfaction, day in and day out.

The Guru, ever observant and alert, was able through his Divinely Luminous Eye to see and understand all that was happening within the mind and heart of his devoted disciple.

One day, the Guru asked his disciple to fetch an object positioned at a place, access to which was only possible through a narrow passage way. At a particular point in this passage, there was a wooden projection overhanging from the ceiling of the narrow passage.

A person passing this point in this narrow passage would have to bend his head very low, in order to avoid hitting his head on the projection which was 6 feet in thickness.

At the behest of the Guru, the disciple approached the narrow passage to fetch the object. The speed with which the disciple negotiated the narrow passage was such that his head came into violent contact with the wooden projection.

The disciple, stunned and bewildered by the sudden and violent impact, placed both his hands on his forehead, over the point of impact and ran towards his Guru shouting that he had been severely hit on the forehead. Then the disciple encountered a bewildering spectacle. The Guru was himself groaning, with his hand firmly placed precisely, at the point on his

Copyrighted material

forehead, similar to the point of impact on the forehead of his own disciple.

Blood was oozing at this point from the forehead of the Guru. The disciple, withdrawing his hands from the point of impact on his own forehead, discovered to his utter astonishment, that there was neither pain, swelling or oozing of blood on his own forehead in spite of the extreme violence of the impact.

Here at this point, it must be stated, that precisely at the moment the disciple struck the wooden projection, his Divine Luminous Eye was opened.

The Guru, addressing his devoted disciple said:

"My son, see! It is not your head that is wounded, but mine. You have merely experienced the superficial impact when you crashed into the wooden projection; but in reality it was I who received the wound at the time of the impact, resulting in pain, swelling and bleeding. You, on the contrary, my son, have escaped unscathed from this impact."

The Guru continued:

"My son! A truly devoted disciple of unswerving loyalty, superb integrity, sterling honesty and impeccable purity like you, is well and truly merged with his Guru, for all intents and purposes. Let it be clearly understood that no untoward incident would ever befall you, without first affecting me, for I am within you and you are within me."

The Guru continuing, said:

"The accident that you met with was apparent and not real, for the intrinsic suffering was borne by me.

"I deliberately contrived this accident, to uproot the silent grievance and resentment you had against me, that developed within the innermost recesses of your Heart (Qalb) for quite some time now.

"You were depressed, that I had ignored you and bestowed preferential treatment on the other disciples who came long after you. Here I want, pointedly, to draw your attention to the fact that all those disciples came from distant places to the Ashram and each of them had a specific purpose. The specific purpose each of those disciples had in mind was a final initiation by me in the path of Divine Wisdom.

"Each of these disciples, having reached that degree of Divine Enlightment by constant assiduity of effort and meticulous observance of my teachings in the Ashram, entitled himself for the final initiation by me, in the path of Divine Wisdom. Thereafter, each of them trudged back with my blessings to his native place, to be a source of Light and Understanding to the people seeking the path of Divine Rectitude.

"Further, I want to impress on you that each of those disciples came from a distant place and when his particular mission was over, returned to the same distant place."

The Guru continuing said:

"You my son, as my devoted disciple, are one of my household, and you are integrally a part of myself. I am within you and you are within me. Remember, you are not alone. No misfortune or calamity can overtake you, without first striking me."

Finally the Guru concluded by saying: "Your mind, hereafter should be at rest. Do your duty."

So saying the Guru went away, leaving the disciple all alone.

Copyrighted material

The devoted disciple all alone and undisturbed, deeply pondered over the exposition of his Guru for sometime.

During this reflection, the disciple realised that his inner eye was opened when his forehead struck the wooden projection in the narrow passage. He realised that the oozing of the blood from the forehead of his Guru signaled the moment of complete eradication of all worldly attachments to the world of Maya accumulated by the disciple during his long years of existence on this earth.

The disciple was also in a position to realise that the oozing of the blood from the forehead of the Guru also signaled the lifting of all the veils of darkness that had hidden the citadel of the Divine Noor (Divine Luminous Wisdom).

Still further, the disciple realised that the oozing of the blood from the forehead of the Guru signalised the transformation of himself into an authentic Gnana Guru.

Now, the entire being of this transformed disciple was suffused with the Lustrous Effulgence of Divine Wisdom.

The disciple, in spite of the above glorious achievements, maintained in his relationship with his Guru, the same unswerving loyalty and complete submission, typical and characteristic of his behaviour to his Guru in the past.

The Guru had a wife exceedingly devoted to him. She was the embodiment of virtue. The devoted disciple was accustomed to treat her with the reverence one bestows on his own mother. One day, the Guru before going to his daily devotions to the forest summoned his disciple and said:

"My wife has conceived a child and when the time comes for delivery, you should seek the necessary assistance and render all possible help to her."

The disciple agreed to implement the request of the Guru. Some months later, the Guru's wife, in the absence of the Guru, complained to the disciple of the onset of labour pains. The disciple ran as fast as he could to the nearest village and brought along a midwife.

Leaving the midwife in the room where the Guru's wife was labouring, the disciple closed the room and was waiting outside within hearing range, alert and attentive.

The disciple, now being endowed with Divine Illumination, saw with his eye of Divine Luminous Wisdom an old man approaching the entrance to the delivery room.

The disciple stopped the old man from going further into the room and blurted out.

"Who are you? What is the nature of your business that emboldens you, of all places, to enter the delivery room? What right have you to come here? Tell me, who are you anyway?"

The old man taken aback by this sudden remonstrance, replied: "You are indeed a man of Divine Illumination. Otherwise no ordinary mortal would be able to see me. Since you are determined to know my identity, I shall reveal it to you. I am Fate (Naseeb) charged with the mission of indicting on the head of the new-born babe, its Fate (Naseeb) and for this purpose I have a pen (Kalam) in my hand".

The disciple replied: "Before I grant you permission to enter the labour

Copyrighted material

room, tell me precisely what it is, that you are going to write on the head of the new born babe.

The old man replied: "I do not write at all. I know absolutely nothing. It is the pen (Kalam) which I hold in my hand which writes on its own volition on the head of this new-born babe. I, personally, am able to read only after the pen (Kalam) has finished writing."

The disciple then told the old man that he would give him permission to enter the room provided he told him on his return what had been written on the head of the new-born babe.

The old man accepting the condition, went in. Simultaneously, there was heard the first cry of the new-born babe.

On this occasion, what was revealed was equally as startling. The old man said, "What has been written on the head of this new-born babe is unbelievable. However, what has been written is right. This child is a male child born to your most revered Guru, who has spent long years in his devotions to his Creator. He is indeed a person of surpassing moral excellence, revered and honoured by his fellow men. His devoted spouse is a woman of exemplary devotion and virtue.

"On the head of this male child born to such two good people is written in indelible characters and mathematical precision that the child, when it grows up to be an adult, would have to earn his sustenance by looking after a solitary lean cow."

So saying the old man disappeared.

The disciple heard the utterances of this old man in wrapt silence and was astonished at the fate earmarked for the male child of his revered Guru and his wife.

When the Guru came into the Ashram from his devotions in the forest later, the disciple appraised him of the birth of his male child and all that transpired in his absence.

A few years later, one day the Guru called his disciple and said: "Son! Your adopted mother is about to again deliver a child. I expect you to render all possible assistance as you previously did very successfully."

The devoted disciple most readily agreed to do his best.

After a few months when the Guru was away from the Ashram, the labour pains started and the disciple when informed rushed to the nearest village and fetched a midwife.

A few moments before the birth of the child, the old man who came, previously, again made his appearance at the entrance to the labour room.

The disciple standing outside the room, recalled his previous encounter with him. The disciple told the old man that he was at liberty to go into the labour room, provided he would tell him on his return what was written on the head of the new-born babe.

The old man agreed to the condition.

Encountering the disciple on his return from the room, the old man said: "See what has happened. This child is a female child. It is written on the head of this child that she would grow into maidenhood as a girl of surpassing loveliness and beauty. Her peerless beauty would be the envy of not only the men, but women as well. It is also written that blossoming into womanhood, she would earn her livelihood as an ordinary prostitute. She would be in great demand in her most infamous calling, on account of her extraordinary beauty."

Copyrighted material

The disciple was aghast. He asked the old man to be good enough to tell him how this Fate (Naseeb) came to be written in such a manner.

The old man replied: "An infinite number of factors operate in determining the Fate (Naseeb) of persons during their sojourn on Earth. I shall, however, give you an exposition of one important factor which will throw some light on your question.

"The Soul (Ruh) of a human being is of pristine purity, having radiated from the innermost recesses of the Divine Grace of Allah, Himself.

"At the moment of conception this Soul (Ruh) is symbolically covered by layers of genetic predispositions representing the quintessence of crystallised actions, stemming from particular attributes which in turn stem from the five elements in the physical composition of man. Some of these attributes and qualities are dominant in the minds of the parents at the moment of conception. This is one important factor in the life of a new-born babe when its Fate (Naseeb) comes to be written on its head."

The old man continuing said: "The Soul (Ruh) of the new-born babe accompanied by Wisdom comes from the innermost citadel, the Allah Himself. Wisdom is encased in the Soul (Ruh).

"It must be remembered that the new-born babe's physical composition is composed of the five elements with countless attributes and dispositions inherent in them.

"These predispositions become integrated with the attributes and qualities of the new-born babe and await the right moments for their particular and peculiar expressions in terms of human existence."

The old man continued: "The penetrating gaze of Divine Luminous Wisdom (Noor) sees the characteristics peculiar to each type of predisposition and records them with meticulous accuracy. This record is transposed in terms of human behaviour and written as Fate (Naseeb) in indelible characters on the head of the new-born babe. This record so written, unfolds with mathematical precision as to what is destined for this new-born babe, during its entire sojourn on Earth."

The old man in conclusion told the disciple: "My exposition is only one important factor as to how a particular aspect of Fate (Naseeb) comes to be written on the head of a new-born babe. There are of course an infinite number of other aspects of Fate (Naseeb) and their factors known only to those whose consciousness is integrated within the Divine Consciousness of Allah.

"The Fate (Naseeb) of a person cannot be altered even by an iota except through a Gnana Guru (Perfect Divine Guru).

"A person through absolute trust, determination and complete faith in Allah, can with the assistance of an authentic Kamil Sheik (Gnana Guru), who is integrated within the Divine Effulgence of Allah, have his Fate (Naseeb) altered."

Life thereafter returned to normal in the Ashram. The Guru as usual retired during the daytime to the forest for devotions and this Illumined Disciple was ever assiduous, regular and methodical in the discharge of all duties assigned to him by the Guru.

The children of the Guru were daily getting robust, healthy and strong.

One day when the male child was six years of age and the female child four years, the Guru calling his disciple said:

Copyrighted material

"My son! You are now in a highly illumined state. You are an authentic Gnana Guru in your own right. There are some 1008 seekers after truth, who are engaged in devotions in an Ashram adjacent to a mountain, some hundred miles from here.

"They are without a Guru and a guide to lead them in the path of Divine Luminous Wisdom.

"I desire that you should go over there and serve them as their Guru for twelve long years with a view to initiating each of them in the path of Divine Luminous Wisdom."

The disciple agreed to go and take charge of the Ashram as desired by his Guru.

The disciple, already an authentic Gnana Guru in his own right, was able through use of his extraordinary powers, to reach the Ashram adjacent to the mountains in record time.

There, the 1008 seekers after Truth were overjoyed at their singular fortune in meeting an authentic Gnana Guru competent and capable of directing each of them in the right path. All of them became his very devoted disciples.

After 12 long years the new Guru of the Ashram decided to extend his period by another 4 years as his work in the Ashram was one of continuous success and glory.

Then the new Guru of the Ashram in his meditation had occasion to remember his former Guru, his wife and the two children who would by now be 22 and 20 years respectively.

The Guru meditated for a while and then utilising his supernormal powers, saw that his Revered Guru and his spouse were buried in the premises of the Ashram.

The son 22 years old now, as written in his Fate (Naseeb), was tending a lean cow for his sustenance some miles away.

The daughter, a woman of 20 years of great loveliness and entrancing beauty, was engaged in the most infamous calling, as a common prostitute to earn her livelihood.

The new Gnana Guru (the former disciple) now invoked his Divine Powers to commune with the spirit of his former Guru, "Oh, my Guru, where are you now?"

The spirit of his Guru seeing that his former disciple was now an authentic Gnana Guru replied:

"I am here my son. God did not give me a good station. Although I prayed to God and practiced religious austerity in the jungle for all those years, I did not worship Him in the proper way. I did not attain the liberation that comes from true prayer.

"Nor did I leave that path behind and turn completely towards a householder's life, saying, 'This is happiness!' I had two children; I did not stop my worldly and sexual desire, nor did I give way to it and attain pleasure from it.

"Because of this, I did not get either heaven or hell, and I am suffering in the mid-station between the two. I did not go to heaven and attain bliss, neither did I obtain happiness from this worldly life. I did not achieve completion during my lifetime, nor have I found completion here.

Copyrighted material

"My son, I made a grave mistake. Of the two types of pleasures, I did not fully achieve either one. Please speak to God on my behalf. Since you are perfectly pure, your prayers will be fulfilled."

Then the new Gnana Guru thought of the son and daughter. Utilizing his supernatural powers, he found himself in the vicinity of the 22 year-old son tending a lean cow.

Calling him by name, the new Guru revealed his identity. The son, overjoyed on seeing the former disciple of his father, paid him obeisance and took him home.

Here the new Gnana Guru told him to sell his cow in the market place the next day and with the proceeds he was to give a small portion for safe keeping to a market vendor and with the balance buy food and clothes.

The son was bewildered at this strange order, for he did not know what he could do for a living when his solitary cow was sold. But his faith in the new Guru was such that the son carried out his orders to the letter.

The next day at 3:00 A.M. a cow appeared tied to the same tree where the previous cow was tied. The new Guru told him to do likewise with this cow and with the proceeds of the sale.

This process went on daily for six months and the market vendor had now quite a sum of money in the name of the son. The market vendor gave his only daughter in marriage to the son of the former Guru. Now he was blessed with a wife, a home, and money.

A cow continued to appear daily for another six months. The son, affluent and respectable, was now an honoured citizen of the village. Here is an instance of how the Fate (Naseeb) of a person was changed with the help and guidance of an authentic Gnana Guru.

Thereafter the new Guru, utilizing his supernormal powers, appeared in front of the house of the daughter of his former Guru, who was earning her livelihood as a prostitute.

The guards at the house at first refused permission of entry to the new Guru. After a great deal of persuasion, the guards allowed the new Guru inside the house.

When the daughter of his former Guru realised the identity of the new Guru, she paid obeisance to him.

The new Guru ordered her to give up her mode of living at once and put up a notice that she would sell herself permanently to only one person who would provide her with 500,000 rupees.

For weeks none came, as the cost of buying her was prohibitive. However, a very rich man, entranced and captivated by the beauty of the girl, sold everything he had and came with the 500,000 rupees to buy her.

The new Guru told her to accept the amount and be permanently attached to this person to the exclusion of all others. She had no need to worry about money as she had more than enough now.

Marriage however was out of the question in view of her antecedents. Nevertheless, she would be able to lead a conventional and respectable

Copyrighted material

existence by being permanently attached to one person till death.

Here, too, is another instance of how the Fate (Naseeb) of a person can be materially altered by the intercession of an authentic Gnana Guru. The Fate (Naseeb) written on the head of a person is not permanent and absolutely irrevocable. If a person is possessed of Determination, Faith, and Trust in Allah, he or she can with the guidance of an authentic Gnana Guru materially alter his Fate (Naseeb) to a higher and nobler form of existence.

Copyrighted material

TRADITIONAL METHODS OF ALERTING MAN IN RELATION TO TIME OF PRAYER

The Kamil Sheik gave an exposition on the traditional methods of alerting man to the time of Prayer, which have been in vogue among the generality of mankind from the dim distant past down to the present day.

The Kamil Sheik (The Gnana Guru) in his exposition said that this world of ours is inhabited by immense varieties of human beings, belonging to different religions and creeds.

A considerable segment of people in this vast spectrum of humanity, belonging to these religions and creeds are engaged daily at prescribed times, in Reverential Prayer and Devotion to their Creator.

The time earmarked for the very first Prayer any day, is well before the streak of dawn. The religious leaders of the four religions adopt various methods to alert their followers (each method adopted being characteristic of their particular religion) to be present in time, for their first Prayer and Devotion to their Creator.

Each follower according to his religious persuasion repairs when alerted by his particular religious leader to the Temple, Mosque or Church, as the case may be.

In a certain religion, the followers are alerted through the pealing of the Temple Bells. The people of this particular religious persuasion, on hearing the pealing of the Temple Bells, repair themselves to the Temple premises well before the ritual and ceremonies in the Temple are scheduled to begin.

Similarly, the followers of the Christian Faith are sometimes alerted by the pealing of the Church Bells to be present well before the Church Services begin.

In the Mosque, the Mouzin (Priest) and Lebbe (Priest) alert their followers by time-honoured and traditional methods, the Call for Prayer (Azan), informing them in language unmistakable that it is time to come to the Mosque for Prayers.

The above exposition details the methods adopted by the leaders of the four religions to alert their followers to be present at their respective places of worship for offering Prayers to their Creator.

These religious leaders, in view of the functions they perform, are generally looked upon by their religious followers as men of singular nobility, unblemished reputation and distinction.

The Kamil Sheik (Gnana Guru) continuing his exposition said that these religious leaders ostensibly serving their Creator should appear to be very vigilant and alert in the performance of their inseparable functions.

But this is not so. These religious leaders being mortals, are subject to human frailties that assail mankind.

In consequence, at times they oversleep and the proper functions which devolve on them are done by their assistants.

The Kamil Sheik continuing his exposition said: Apart from these religious leaders, there are winged creatures, each of whom is possessed of two legs.

Though these winged creatures or birds are devoid of Divine Luminous Wisdom, they perform the functions of the religious leaders referred to earlier with meticulous precision and amazing regularity, each and every

Copyrighted material

day, ever since man was first ushered into existence on Earth.

Each species of birds, through its peculiar and characteristic emission of sounds of sufficient volume and penetration, is able to alert people, within a particular range and radius, even before the first streak of dawn, that it is the time for the first prayer of the day.

The time of the emission of a particular sound by any specific bird occurs with mathematical precision exactly at the same time each day, regardless of the favourableness or unfavourableness of the weather conditions.

It must be understood that regardless of the weather condition, the sound emitted by a particular bird is of sufficient penetration, to alert people within a particular area to be in readiness for prayers.

When the sound emitted by a particular bird resounds in the ears of people within a particular range, the following truths emerge within the consciousness of these people.

First of all, they feel in the innermost recesses of their being their obligation to go to their place of worship and pray to their Creator.

Secondly, it dawns on them that they cannot tarry in their obligation, for if they tarry, the streak of dawn will soon appear and signal that the time for the First Prayer has passed.

Finally, these people realise that they should place themselves in absolute and unconditional surrender to their Creator at times of Prayer and He alone provides them with the sustenance for their existence on Earth.

In contrast, the birds of all species are indeed superb beings; in this sense, every second, they are constantly aware and ever conscious of the overwhelming Divine Presence of their Creator.

These birds indeed pass every single moment of their existence in continued and continuous awareness of their Creator. The Kamil Sheik (Gnana Guru) continuing his exposition said, that these birds are not afflicted by melancholy or grief and in consequence they do not oversleep at anytime and therefore there is no need at all for them to delegate their functions to someone else.

On the contrary, these birds are fully endowed with the Overpowering Divine Grace of their Creator, which enables them to be constantly aware of the precise manner in which they should perform their ordained duty.

The birds which perform the functions referred to above, apart from the cock, are the male birds of their respective species.

Each of these birds will emit their characteristic sounds precisely at 3:00 A.M. each and every day, singularly and cumulatively at different points on the Earth.

These peculiar and voluminous sounds penetrate the auditory nerves of all people deeply in slumber within a particular radius proclaiming the time for Prayers.

These sounds signal precisely that the streak of dawn is about to appear and it is time for man to fulfil his obligatory devotion and prayers to his Creator.

The sound emitted by each bird, well before the streak of dawn, is followed by similar sounds from other birds in the neighborhood. Consequently, this collective volume of sound from the diverse species of birds synchronizingly vibrates to all points within a particular area where a

Copyrighted material

large number of birds have congregated.

Within this particular area, this massive sound from the birds causes a massive vibration within the auditory nerves of the people in deep slumber. These vibrations stir the consciousness of each person within the area and inform them that the streaks of dawn are about to appear, and that they should be up in time to fulfil their obligations of Prayers.

These birds are ever vigilant, ever active and ever watchful in the performance of their functions. Their vigilance is so sharp that even while apparently lapsing into sleep, they are not unmindful even for a moment of their obligations.

Further, during every moment of their existence, they are consciously aware as to when, how and the precise manner in which they have to perform their ordained functions.

The above is basic to their very existence, and each bird does not deviate even an iota from its ordained functions.

The Kamil Sheik (Gnana Guru) continuing his exposition said, these birds, although existing on Earth, are endowed with ears of such penetrating power and precision as to perceive the Divine Sounds radiating in Majestic Splendour from Heaven.

They are also able to perceive the vibrations emanating from the Devotions and Prayers of Angels and these birds are able to perceive the vibrations emanating from the Heavenly Cock as well as from the other varieties of male birds from the Heavenly Planes.

The moment the birds on Earth perceive the sounds and vibrations radiating from Heaven, they become aware of their ordained functions related to man and to the other created beings.

These birds, forewarned by these Heavenly Sounds, now move into action with superb precision and promptitude.

Immediately thereafter, which is precisely 3:00 A.M. each day, the birds on Earth emit a voluminous sound, both massive and penetrating, to people within a particular area, to awaken them and remind them that it is time for their very first Prayer for the day.

The Kamil Sheik, continuing his exposition, here interposed: It must be understood, that in God's Creation there are some birds which are extraordinarily receptive and superbly sensitive to Divine Vibrations and Sounds Radiating from Heaven itself.

The Kamil Sheik (Gnana Guru) continuing, said that Man (Insan), although endowed with Divine Luminous Wisdom, sometimes lapses in his regular and meticulous performance of his ordained daily functions.

However, the birds, although devoid of Divine Luminous Wisdom, have a penetrating awareness and instinctive knowledge of their ordained functions. In addition, these birds possess a very keen and sensitive pair of ears to pick up the Divine Vibrations which are outside the ken of ordinary functions.

Still further, they possess a consciousness so subtle as to detect even the slightest movement of both animate and inanimate objects moving about.

When birds are perched in the branches of trees and when thieves or beasts of prey prowl about the area trying to catch them for food, these birds possess a high degree of perception to detect, well in time, the thieves and beasts of prey and so make good their escape in double quick time.

Copyrighted material

This high degree of perception and awareness to danger possessed by these birds is present even when they are apparently asleep. Even at these moments of imminent danger, these birds are also tuned to the Divine Vibrations of their Creator, as well as the sounds of Devotions and Prayers of the Heavenly Angels. The awareness of these birds to Divine Sounds exists concurrently with their awareness of happenings on Earth.

The Kamil Sheik (Gnana Guru) here said that it must not be forgotten that whatever troubles, dangers or misfortunes afflict these birds, they are never remiss, even for a day, in the discharge of their ordained functions, namely, to alert the people in time for the first Prayer.

The above discourse details precisely the nature and the function carried out by the birds although they do not possess Divine Luminous Wisdom (Noor).

The Kamil Sheik here interposed and said that it is incumbent on men to pause and ponder as to whether it is man or the birds who have been faithfully adhering at all times in the observance of the Ordained Laws of God.

A knowledge of this makes us realise these intrinsic and rare qualities of birds, though unobtrusive in their existence, yet important enough in the over-all plan in Creation.

The Kamil Sheik, continuing his exposition, said that man, referred to above, generally performs his ordained functions for material gains only, while the birds carry out their ordained functions selflessly for the Glory of their Creator.

A true Man (Insan) should now realise, between man and the birds, which one really carries out the Divine Injunctions in methods not only noble, lofty and elevating but also acceptable to the Creator as well.

The Kamil Sheik here said that it should be the principal and primary endeavour of a Man (Insan) to ensure that he is possessed of a consciousness, ever-vigilant, ever-alert and ever-prepared, even in sleep like the birds, to detect and meet all manner of dangers.

Such a Man (Insan), the Kamil Sheik stressed, would be able to perceive the Divine Vibrations all the time like the birds.

The Kamil Sheik, in conclusion, said that a Man (Insan), endowed with this high degree of perception of the Divine Sounds, would possess a Resplendent Certitude (Iman) and his entire being will be lit with Divine Luminous Wisdom (Noor). In this state the Man (Insan) will know himself, as well as his Creator.

Copyrighted material

MYSTIC UNION

His Holiness Guru Bawa in his exposition of the Mystic Union said that realisation and integration with the Limitless Divine Effulgence of the Supreme Creator, God (Allah), should be the central aim, purpose and achievement of each and every human being travelling in the Divine Path.

His Holiness Guru Bawa continued that this glorious realisation is beset with formidable difficulties.

First of all, it is pre-requisite that Wisdom present in man should emerge.

It is only then that the man concerned can firmly discard all evil propensities within his Heart (Qalb) and be well and truly on the true path which would slowly, but surely, lead him towards realisation and integration with the Divine Effulgence of God (Allah).

In order to bring home the difficulties a person of rectitude has to face in achieving the above glorious objective, His Holiness Guru Bawa cited an illustration and stressed that a person should after reading this illustration reflect and ponder over the great truths in this exposition.

There existed, a gardener who specialised in the cultivation of sugar-cane.

The gardener devoted his entire time, labour and resources to make his sugar-cane farm not only productive but also the best in the neighborhood.

The farmer took great care, immense pains, and spent sleepless nights ensuring that evil people did not rob him of his sugar-cane when it reached maturity. In addition, he took all possible precautions to ensure that insects, pests and flies did not destroy the sugar-cane.

This never ceasing vigilance was amply rewarded, for he was able to harvest a very good crop of sugar-cane that particular season. After the sugar-cane had reached maturity, he cut the sugar-cane and sold it to the local market for a profitable price. Some bundles of sugar-cane, which he was unable to dispose of in the market, remained.

He placed these bundles of sugar-cane in a raised position in the midst of a room. Thereafter, the gardener poured water, about half a foot in depth and a couple of feet in width, around the area in which the sugar-cane was placed. The ants, in the area smelled the sweetness radiating from the sugar-cane. This smell was irresistible to the ants. The all-consuming love for the sugar-cane now became so pressing that the ants developed faith, trust and determination to somehow gain access to the cluster of sugar-cane.

The ants, so engrossed on their one-pointed determination to gain access to the cluster of sugar cane, hit upon a stratagem. They decided to scale the wall of the room, which they did without loss of time. Reaching the ceiling of the room, the ants moved onto the rafter directly above the cluster of sugar-cane. Coming to this position, the ants let loose their grip and fell in the middle of the cluster of sugar-cane.

Instantly, each ant started with alacrity to enjoy the delicious sweetness of the sugar-cane.

Engrossed in the all-consuming sweetness, the ants did not for a moment have any thoughts of any other matter. The ants were fearless, serene, contented and happy. Only one thought passed through the minds of the ants. They realised that when the owner came to remove the cluster

Copyrighted material

of sugar-cane, they themselves would also be removed as they now formed an integral part of the sugar-cane.

His Holiness Guru Bawa continuing said: Man in his supreme efforts to realise and get integrated with the Divine Effulgence of the Creator God (Allah), has to conduct himself with the same skill, dexterity and concentration as did the ants in the illustration.

It is important, that within man there should first emerge Wisdom in such Resplendence as to bring to him with clarity and vision the Divine Truth.

This person should further possess unshakeable faith and determination to protect his Resplendent Wisdom and within his Resplendent Wisdom there should emerge Divine Forbearance.

From this Divine Forbearance there should radiate within his Heart (Qalb) the countless attributes of God (Allah).

It is this glorious state, comparable to the state of the ants enjoying the delicious sweetness of the sugar-cane, that man, overwhelmed by the Overpowering Compassionate Grace and Love of God (Allah), should forever relish and enjoy the Divine Nectar which is Everlasting and Imperishable.

In this Divine State man would be able to fully eradicate the 70,000 veils of hypnotic fascinations of Illusion (Maya) engulfing his Heart (Qalb).

Thereafter, this Divine Man is consumed within the Heart (Qalb) of his Authentic Gnana Guru. This interaction of the Gnana Guru and the disciple awakens the Divine Luminous Wisdom (Noor) in the disciple, for the Heart of the Gnana Guru is full of Divine Luminous Wisdom (Noor).

His Holiness Guru Bawa added that the ants underwent considerable difficulties, great perils and many obstructions to attain the supreme purpose of being integrated with the sugar-cane.

Man, who works to achieve the greatest purpose of his life on Earth which is the ultimate integration with the Creator, needs also to undergo immense difficulties and great travails. He should in a state of complete surrender fall into the innermost Heart (Qalb) of a True Gnana Guru whose Heart (Qalb) is filled with the Divine Resplendence of Noor.

The person, so integrated with the Divine Noor of his True Gnana Guru, will lose his identity. His soul (Ruh) will become merged with the Radiance of the Soul (Noor) of the True Gnana Guru.

The actions and qualities of this person become the actions and qualities of his True Gnana Guru in whose Radiance the disciple has integrated himself.

Copyrighted material

HOW TO REALISE HEAVEN BY CONCENTRATED DEVOTION TO RIGHTEOUS LIVING

His Holiness Guru Bawa in his exposition about the realisation of Heaven by concentrated devotion to righteous living gave the following illustration about a dullard.

There lived long ago a young unmarried lady of surpassing beauty and sterling character, fully dedicated to the Divine Path of God (Allah). She was alone having lost both of her parents when she was young.

Every morning she used to awaken at 2:00 A.M. fully prepared to go to the proper place and to offer her prayers to God. In her daily endeavour she had no other single thought in the world for her entire Heart (Qalb) was permeated with love and affection for God (Allah). She had placed herself in a state of complete surrender to God (Allah) and became completely immune from the countless attractions radiating from the World of Illusion (Maya).

In close proximity to her residence was a Pillaiyar Temple. The Officiating Priest of the Temple was a young, virile, robust Brahmin. He had from time to time noted the movements of this young lady of great charm and beauty. Struck by the beauty of this young lady he started to scheme how he would be able to satisfy his lust and passion for her.

The Brahmin youth was up very early in the morning every day and waited by the path she travelled going to prayers. This convinced her that the Brahmin youth was up to some mischief.

He resolved that on a particular day he must seduce this young lady of incomparable virtue, charm and beauty.

The young lady, full of the Grace of God (Allah), became aware of the great danger threatening her chastity.

Being regular in her worship, she prayed five times daily and meticulously observed the Divine Commandments of God (Allah). Her face shone with Divine Radiance.

On the day preceding the one earmarked by the Brahmin youth to outrage her modesty, this lady made one reverential request to God (Allah). Since she had dedicated her body and soul to Him alone, she beseeched God (Allah) to take her life away from her in order to forestall the calamity that was about to befall her. God (Allah) acceded to her request and soon she was dead.

As she had no one to look after her, the Divine Angels took charge of her body. They took the dead body to her hut, placed it in a bed and properly dressed her in the traditional religious manner. Lamps were lit around the dead body. The neighbours, witnessing this strange phenomenon, were amazed how this lady, who lived all alone before she was dead, was given all the traditional paraphernalia associated with funerals.

Her neighbours concluded that it was Divine Help that had placed the dead body of this virtuous lady in this state of great dignity. The neighbours, struck by awe and reverence, pooled their resources and buried the virtuous dead lady with great dignity and scrupulous observance as laid down by the religious code of Islam.

His Holiness Guru Bawa continuing his illustration said that about this time there lived a very dull person, illiterate and bereft of Wisdom (Arivu). His only asset was that he was blessed with a body of immense muscular

Copyrighted material

strength. Further, he was tall, robust and fearsome. His appearance caused terror in the hearts of people and enabled him to have his own way.

This dullard had an old mother to whom he was attached. He was her sole means of support. He did no regular work, but earned a livelihood for himself and his mother by murdering and robbing innocent people.

His method of attacking was to waylay travelling people carrying provisions or goods striking their heads with an iron rod. With one blow the skull of his victim was cracked and he fell dead. Then, the dullard took the provisions or goods of the dead person to his mother. This provided sustenance for both of them.

For years the dullard continued this ignoble means of livelihood. His old mother was a very noble and religious woman. She had an irreproachable character and she lived a life of exemplary rectitude.

One day the mother told her son that a person is accountable for his actions on Earth to God (Allah) on Judgement Day. Such being the case, the mother continued, it is incumbent on a person to always be engaged and involved in right action acceptable to God (Allah), for in this way he would be assured of a place in Heaven.

If a person was involved in actions that were wrong, unjust and improper, he would be consigned on Judgement Day to Hell. The dullard was aghast and stunned at what his mother told him. Since he had already committed 999 murders to rob people of their provisions and goods in order to provide sustenance for both of them, he asked his mother if such a person was guilty of wrong action and likely to be sent to Hell. The mother assured him that his actions in committing the murders were criminal in the extreme form and that he would be sent to the deepest recesses of Hell. The dullard replied that though he had committed these monstrous crimes he had done so only to provide sustenance for both of them. He continued that since his purpose in committing the murders had a good motive would he not be absolved from the consequences of his atrocious and heinous crimes.

The mother replied very emphatically that murder is murder, whatever the motive. In view of the exceedingly serious nature of the crimes he had committed she said that he would most assuredly be sent to Hell. The dullard, aghast at what lay in store for him resolved not to commit any more crimes of murder even to earn a livelihood.

Henceforth, he resolved to live a life of utmost rectitude, not only to atone for the crimes he had committed earlier, but also to assure his passage to the Heavenly Abode. The dullard immediately took up an honest livelihood to eke out a living to support his mother. He was exceedingly scrupulous to avoid doing any harm to his fellow men while engaged in earning his livelihood.

In the new sphere of existence the dullard's main pre-occupation was whether he might still go to Heaven. Obsessed with this thought, he accosted a Priest (Alim) in the market place and put to him the question which was uppermost in his mind. He asked him pointedly whether or not he would go to Heaven. The Priest (Alim), fully aware of the antecedents of the dullard whose thuggery and murders were common talk in the village, was afraid to offend the dullard lest he provoke his anger. The Priest (Alim) was fully convinced that if he roused the anger of the dullard, he ran the risk of being mercilessly chastised or murdered. In

Copyrighted material

order to avoid this gruesome prospect, if he gave any other answer, he told the dullard that he would certainly go to Heaven.

The dullard, pleased with the assurance of the Priest (Alim) that he would go to Heaven, went about his work comforted for the time being. Some days later, doubts began to creep into the mind of the dullard and he went to the mosque to ascertain from a lower ranking Priest (Lebbe) whether or not the earlier assurance of the Priest (Alim) was true.

The dullard met the Lebbe within the mosque and asked him whether or not he would go to Heaven. When confronted with the question within the sacred surroundings of the mosque, the Lebbe was in a quandary about what to say, because he was aware of the antecedents of the dullard as a formidable thug and murderer.

The Lebbe thought deeply and furiously for if he gave a negative answer his life would be in peril.

If on the contrary he gave an affirmative answer, though it would satisfy the dullard, it would be a blatant falsehood uttered in the sacred premises of the mosque and, therefore, would be sacrilegious.

So, the Lebbe thought deeply to find a solution. He finally told the dullard that his place in Heaven was assured if he could grow flowering plants on a massive rock. He said that the day the flowers bloomed his place in Heaven was assured forever and ever.

The dullard was unable to understand the seeming impossibility of such an event coming to fruition. He took the utterance of the Lebbe as Divine Truth. Placing his complete Trust, Determination and Faith in the utterance of the Lebbe, the dullard went in search of a massive rock.

After an intensive search he found a secluded spot where there was a massive rock which was very flat and even. The surface of the rock was of reasonable dimensions. The dullard chose the rock and after cleaning it of all dirt he spread manure on the hard surface of the rock. He, in his stupidity, did not realise what he was doing.

The dullard, however, persisted in his stupidity. He spread the manure on the rocky surface and watered the rock regularly in the hope of seeing the emergence of flowering plants.

Adjacent to the rock was a burial ground. People from the vicinity brought the bodies of the dead to be buried in the place.

For six years the dullard continued his watch over the massive rock, day in and day out, waiting for the flowers to bloom. At the end of the sixth year the body of the virtuous lady, who was spoken of earlier, was brought by the neighbors to be buried. According to the traditional customs of Islam, this lady, who had died early that morning, was buried.

Barely three hours after the burial, the Brahmin youth, learning of the death of the lady of peerless beauty, was furious as he had been deprived of satisfying his criminal sexual lust. As a result, he decided to satisfy his monstrous craving using the dead corpse of the young lady.

The Brahmin youth opened the grave, took out the body of the lady. and was about to commit the criminal act. The noise made by opening the grave reached the ears of the dullard who was keeping vigil over the adjacent rock. The strange noise moved him to check the source of the sound.

The dullard traced the noise to the grave of the lady. Approaching the grave, he witnessed the Brahmin youth about to fall on the corpse of

Copyrighted material

the virtuous lady. The dullard was stunned with horror. He acted impulsively and within a split second dealt a deadly blow, striking the head of the Brahmin youth with his massive club. The youth fell dead.

Simultaneously, a wonderful phenomenon occurred for the massive rock began to bloom with a number of flowers. It presented a magnificent and gorgeous spectacle.

This singular act of Justice on the part of the dullard, as well as his very intense and concentrated devotion to realise Heaven, brought about this miraculous Divine Intervention.

The dullard saved the honour of a very virtuous and Divine lady.

The miraculous blooming of the flowers on the massive rock assured the dullard of a place in Heaven.

His Holiness concluded by saying that eternal vigilance, extreme devotion and one-pointed concentration on one's pursuit in the righteous path brings about the Divine Interaction which will, eventually, integrate this person with his Creator.

Copyrighted material

REALISATION OF THE CREATOR

Children! Let me give you an illustration:

There was a grove filled with tall trees, shrubs and wild plants of various kinds growing at random without any human supervision.

It is customary for people in the neighbourhood to dump all collected refuse, leaves and other discarded materials in this grove.

Further, quite a number of people in the vicinity utilise this grove as a place to ease themselves. The excrement discharged by these people formed a number of very small deposits at different points in the grove.

One day after it rained slightly, the beetles, which flourished in these small deposits of excrement, began moving all over the grove.

Thereafter, there was a meeting of the beetles and the strongest and fattest beetle took up the designation as King (Rajah) Beetle.

The beetles desired to have as their main food bits of delicacies from edible plants in the grove. This desire was translated into action when the beetles attacked the vital portions of the edible plants.

This destruction enraged the man in charge of the plants and he decided to set fire to certain places in order to annihilate the beetles which were causing such harm. The fire started blazing at certain points in the grove. This blaze attracted the community of the beetles. The King Beetle in order to investigate the phenomenon called a meeting of his four Ministers.

The King Beetle told his Ministers that they were seeing in the grove a new phenomenon and pointed to the blaze-like fire. The King Beetle thought that it was possible that the blaze which they saw was a different kind of food which they had never seen or tasted before.

They resolved that it was prudent and wise on their part to investigate and find out what, exactly, was the intrinsic nature of the blaze.

In pursuance of the above, the King Beetle sent one of his four Ministers to go to the blaze.

This Minister promptly complied with the order of the King Beetle and flew to the blaze. Circling round the blaze this Minister found the place increasingly hotter as he attempted to get closer. So, in sheer fright he gave up investigating further and returned to the King Beetle.

The King Beetle asked the Minister to report the results of his mission. The Minister reported that he felt heat. The heat was everywhere and approach to the blaze was impossible. The King Beetle was visibly annoyed at the inconclusive nature of the mission undertaken by the Minister, so he sent another Minister to find out exactly what the blaze represented.

This Minister, feeling honoured that he was charged with such an important mission, traveled to the place of the blaze. Thereafter, this Minister circled round the blaze, but found approach impossible. He returned to report to the King Beetle that what he saw was something similar to scorching heat of intense fury and that approach was impossible.

The King Beetle now showed visible signs of disgust at the failure of his two Ministers and now entrusted the important mission to the next Minister.

This Minister was more resolute and determined than the two previous Ministers and was determined to make an all-out effort to find out the nature, quality and attributes of the blaze.

This Minister, with considerable resolution and determination, flew

Copyrighted material

with all speed to the blaze. When he approached the blaze the heat was overwhelming in its intensity and fury.

Undaunted, this Minister approached fairly close to the blaze and in consequence sustained visible and deep injuries all over his body.

Incapacitated by the blaze-inflicted injuries he thought that discretion is the better part of valour and retreated immediately. Coming back with considerable difficulty, the Minister reported to the King Beetle that the object he investigated had the qualities and attributes of fire. Therefore, closer approach to the blaze was out of the question.

Now, the King Beetle took stock of the situation and as a last resort decided to send his most capable and brilliant Minister, the Prime Minister.

The Prime Minister knowing all that had happened decided to stake everything in an all-out effort to know the intrinsic qualities and attributes of the blaze. With inexorable determination the Prime Minister departed on his mission. Approaching the fire more closely than the three preceding Ministers, he started circling the blaze.

He had hardly started when one of his wings got burnt. The Prime Minister discovered the nature of that destruction and was fortunate to save his life. He stumbled back to the King Beetle to report the findings of his mission.

The Prime Minister told the King Beetle that it was all fire and approach within its recesses meant certain death.

Now, the King Beetle decided to investigate the blaze himself and set out on the trip. Within himself he possessed such great determination that he never paused, even for a split second, to reflect on the difficulties he might encounter as he approached the blaze.

The King Beetle in keeping with his desire to know the nature of the blaze flew directly into the innermost recesses of the fire.

In consequence, the King Beetle was consumed and integrated with the fire and the fire was integrated with the King Beetle. The identity of the King Beetle was completely lost in the fire.

His Holiness Guru Bawa continuing his exposition said:

Similarly, Mankind is divided into 73 groups of humanity. Of these, 72 of the groups of humanity belong to one of the four religions. The four religions represent the four elements: Earth, Water, Fire and Air.

The 72 groups of humanity using their limited Wisdom and intellect project from each of the four elements a particular religion. The object of their worship is that particular element from which their religion originated.

Each of the elements, Earth, Fire, Water and Air, represents a particular religion and cumulatively they project 400 billion hypnotic fascinations from the world of Illusion (Maya).

In this illustration the four religions represent the four Ministers in the community of Beetles. The reactions of each Minister, when charged with the mission of finding out the identity of the blaze is indicative of the level of understanding of that particular Minister.

This is indeed the exact predicament of the followers of each of the four religions who employ material resources to find out the identity of the Supreme Creator.

It would appear that the followers of each of the four religions in their respective search for their Supreme Creator find themselves in the same

Copyrighted material

predicament as each of the four Ministers referred to earlier.

The followers of the four religions represent the 72 groups of humanity.

The people belonging to a particular religion use the symbolic objects in a particular element as their concept of the Supreme Creator.

As stated earlier, the 72 groups of humanity draw their gods from the 400 billion hypnotic fascinations found in Illusion (Maya).

Only the 73rd group of Humanity belongs to the highest spiritual station represented by the King Beetle which realised the Supreme Truth by its total integration within the One Truth. To the 73rd Group of Humanity belongs the Perfect Man (Insam Kamil). He is a Divinely Resplendent Man who knows himself and who realises the crowning achievement of Man's sojourn on Earth is to know the Supreme Creator.

Copyrighted material

HOW TO ACQUIRE GNANAM (DIVINE KNOWLEDGE)

A fish swims in the sea. It is able to go everywhere in the wide expanse of the sea. It is able to move within the sea with ease and comfort. The sea is its natural habitat. In fact, the fish enjoys complete freedom in the sea and is able to get what it needs with ease and comfort. The fish is truly in a state of complete satisfaction and enjoyment.

Man, on the contrary, cannot swim like the fish in the sea. Owing to the very nature of his physical state, man is confronted with difficulties while swimming and he can only swim within certain limits. It is inevitable for man to give up swimming after a certain time for his strength can no longer cope with the strain.

His Holiness Guru Bawa continuing his exposition said:

Similarly, a true disciple should meticulously follow the Authentic Gnana Guru (Gnostic Guru) in the Ocean of Life. The Gnana Guru (Gnostic Guru) swims the Ocean of Life with the assurance and ease of the fish in the sea.

In the Ocean of Life the Authentic Gnana Guru (Gnostic Guru) is able to negotiate the 400 billion hypnotic fascinations of Illusion (Maya).

Unless the disciple meticulously follows the Guru, he will not be able to negotiate the Ocean of Life. The disciple who is ever vigilant, ever alert and ever watchful and who adheres very assiduously to the advice and guidance of his authentic and wise Gnana Guru will in time attain Divine Resplendence.

On attaining this glorious state the disciple will also be able to negotiate the world of Life with ease and comfort.

Such a disciple will eventually come to know himself and his Creator. This is the Summum Bonum of Man's life on earth.

Copyrighted material

ADVICE TO A DISCIPLE WHO WANTS TO BE A GNANI (WISE SAGE)

His Holiness Guru Bawa gave an exposition of the various stages a disciple must pass through before he could become a Wise Sage (Gnani).

In the First Stage the disciple should place himself in complete surrender to the Guru without any reservation. In this act of surrender he dedicates himself to do any and every bidding of the Guru without any question.

Implicit and absolute obedience to the Guru is the First Stage of a disciple seeking Divine Wisdom (Gnanam). The person in this state renounces all material pursuits. He is non-attached to family and wealth. He is, in fact, completely free from all personal encumbrances.

In acquiring Divine Wisdom the Second Stage is for the disciple to be meticulously and scrupulously correct in his conduct and behaviour. This state of existence is comparable to a person walking on the edge of a sword which has been sharpened over and over 70,000 times. The person who walks on the edge of that sword has to be extraordinarily careful. The slightest deviation on the part of the walker means certain catastrophe.

In the Second Stage, the aspirant of Divine Wisdom (Gnanam) must show the same extraordinary care, vigilance and devotion in his day to day life as does the one who walks on the edge of the sword.

In the Third Stage, the aspirant of Divine Wisdom (Gnanam) should exhibit extreme vigilance, penetrating awareness and superb judgement in his conduct and behaviour. For no reason should he look backwards or sideways, but keep with unerring precision to the straight and narrow path of existence as laid down by his Guru.

The aspirant should exhibit a keen perception and avoid pitfalls and barriers that he is likely to encounter on his path and of which he has been forewarned by his Guru.

If the aspirant of Divine Wisdom (Gnanam) deviates from the path laid down by his Guru the aspirant will be confronted by degradation, demoralisation and destruction. A disciple, deeply saturated and immersed in Illusion (Maya), loses not only the continued guidance of his Guru, but will fail completely to attain Divine Wisdom (Gnanam).

The disciple who meticulously adheres to the path laid down by the Guru in the three stages detailed earlier and who scrupulously observes the advice tendered by his Guru will, in time, attain Divine Wisdom (Gnanam). In this glorious state he will come to know himself and his Creator.

Copyrighted material

SWORDFISH

The Kamil Sheik or Gnana Guru, in his exposition, said that in the ocean the swordfish is like the tiger. In the limitless ocean of Illusion (Maya) within the Heart (Qalb) of man the Divine Wisdom is like the Tiger.

The swordfish in its front part is endowed with a beak, like a sword, with a sharp cutting edge. The swordfish, in its passage through the ocean, is able to cut into pieces crores and crores of fish with its sword-like beak. In the limitless ocean of Illusion (Maya) within the Heart (Qalb) of man, there are lodged 70,000 evils of darkness and 4,000,000 crores of hypnotic fascinations of Illusion (Maya).

In order to negotiate successfully this limitless ocean of Illusion (Maya) the Resplendent Wisdom potentially present in man must emerge. Like the swordfish, in the vast ocean, utilises its sword-like beak to cut crores and crores of fish in the ocean, man, with his Resplendent Wisdom, should be able to root out the countless evils of darkness and the limitless hypnotic fascinations radiating from Maya.

Unless man uses his Resplendent Wisdom he will not be able to root out the limitless evil propensities within his Heart (Qalb).

A person, only when he roots out the entire hypnotic fascinations of this world and also of the 18,000 other worlds, which are present in his Heart (Qalb), will possess a Spotlessly Effulgent Heart (Qalb), in which state would emerge the Splendour of Divine Luminous Wisdom (Noor).

The Divine Effulgence of Noor engulfs his entire being and he comes to know himself.

When he comes to know himself he comes to know and realise his Creator.

Copyrighted material

FISH

The Fish swimming in the wide expanse of the Ocean has no eyelids. It sees straight and its vision is constant as the eyelids are never closed. After some time the vision of the fish gets blurred to a point when it is unable to see objects distinctly and clearly.

It is in this predicament that the fish gets entangled in the net spread by the fisherman to entrap the fish. In its blurred state of vision the fish goes on pushing forcefully into the net and in consequence is irrevocably caught.

The fisherman when he comes to remove the net takes with him entangled fish which will be eventually cooked for food.

The Kamil Sheik (Gnana Guru) here said that the fish was entrapped because of the absence of eyelids which blurred its vision. In consequence it was unable to see the net ahead of it. Further the inborn instinct in the fish, to escape from danger, was inoperable with the absence of eyelids.

The presence of the eyelids in the fish would have enabled it to size up and discriminate objects in its path. In so doing, it would have warded off danger through the active operation of its instinct.

Man is the noblest and rarest of God's creation. This man is potentially endowed with Divine Luminous Wisdom situated in the innermost recesses of his Heart (Qalb).

Within his Heart (Qalb) are also potentially present all beings in this world and the 18,000 other worlds as well.

There exist also within his Heart (Qalb) 400,000 lakhs of crores of hypnotic fascinations of Illusion (Maya), and the darkness of ignorance.

Further within the Heart (Qalb) of man there are six destructive Evils namely: Avarice, Anger, Stinginess, Lust, Sectional Religious Fanaticism and Envy.

Egoism, actions (good and bad) and the propensities of Illusion (Maya) are also present. These evils generate transitory pleasures and create a repository of erroneous knowledge, devoid of Wisdom.

All these aspects detailed above are crystallised within the Heart (Qalb) of Man.

In order to swim the limitless ocean of Illusion (Maya) Man should possess Resplendent Wisdom. It is only such a man who would be able to negotiate the limitless ocean of Illusion (Maya) with its countless hypnotic fascinations and 70,000 veils of darkness, each one saturated with the iniquity.

This man can, by his Resplendent Divine Wisdom (Pahuth-Arivu), eliminate all evil propensities, mind-monkey lust, passion, avarice, hatred, envy, caste-consciousness, religious fanaticism, linguistic pride, communal arrogance, iniquity and all the desires from within his Heart (Qalb).

A man with Resplendent Divine Wisdom is able to discriminate good from evil. He is able to root out all things that are perishable and evil.

Utilization of Wisdom is the birthright of Man who is the rarest of God's creation. Man using his Wisdom is well and truly on the way towards Divine Resplendent Wisdom.

On the other hand, the man who fails to develop his Wisdom is like the fish bereft of eyelids. Such a person leads a life of demoralisation, degradation, iniquity and meets with ignoble death.

Copyrighted material

This man is no better than the fish which finds its destination in the stomach of the fishermen for he meets with ignoble death and is consigned to Hell.

The Kamil Sheik (Gnana Guru) concluded that it is very important for man to be true to his Divine Heritage by working towards the emergence of his Divine Resplendent Wisdom.

Such a person will exhibit in his pattern of existence, behaviour and conduct the Glorious Attributes of the Creator.

He then becomes the Glorious Divine Image of God (Allah), honoured, revered, and ever respected by his fellowmen everywhere. It is this Man who would cut asunder the cycle of births and merge with the Effulgence of God (Allah).

Copyrighted material

ELEPHANT

An elephant in the search for its daily sustenance roams in search of food. In the process it pulls at anything and everything, in the wide expanse of the forest, which comes within the reach of its trunk. Further, the elephant strikes with its trunk indiscriminately anything and everything in its passage.

The elephant without exercising forethought strikes at all objects, in sheer perversity, and in this process one day it strikes at an armadillo (Alungu). The armadillo gets hold of its trunk. The grip of the armadillo is firm and unshakeable. The firm grip of the armadillo on the trunk of the elephant causes annoyance to the elephant. The elephant tries to get rid of the armadillo, but finds it difficult to get rid of. The grip of the armadillo becomes firmer and tighter.

The elephant gets increasingly enraged and in its fury strikes the trunk against the hardest tree in order to kill the armadillo, which has so firmly and so strongly gripped its trunk.

Every single stroke of the elephant's trunk at the tree is directed precisely to the point where the armadillo is positioned. The armadillo at the moment of impact gets a firmer grip on the trunk of the elephant and its body gets bloated up.

This process of hitting the trunk to eliminate the armadillo goes on for a considerable time. The result is that the ultimate position is worse than at the beginning. The elephant grows more and more desperate in its utterly futile attempt to get rid of the armadillo.

Physical exhaustion supervenes and the elephant eventually dies. Here the Kamil Sheik (The Perfect Guru) said: If only the elephant had exercised right knowledge it would have saved itself from its terrible end. The elephant need only to have moved to the nearest pond and there plunged its trunk deep into the pond.

The Kamil Sheik (the Perfect Guru) continued: In the same way man wedded to sectional religious fanaticism plunges deeper and deeper into the hypnotic fascinations generated by Illusion (Maya).

This man living and moving within the erroneous doctrines of his particular religious code is not only ignorant of the Divine Truth, but arrogant as well. This man is so unyielding and obstinate in his belief that he can best be compared to a wild elephant on rampage.

This man in his passage through the world gets immersed deeper and deeper in the hypnotic fascinations of Illusion (Maya). In consequence he becomes very vulnerable to poverty, disease and hunger. Once poverty, disease and hunger assail him, he tries to get rid of them with his worldly Wisdom, but fails in the end.

The Kamil Sheik (the Perfect Guru) continued: If the elephant utilised its instinctive knowledge rightly and plunged its trunk deep in the pond, it would have gotten rid of the armadillo and escaped alive in a matter of seconds.

Similarly, man when assailed by hunger, disease and poverty should go straight to an authentic Gnana Guru (Gnostic Guru) and submit himself fully to him for guidance. The Guru will guide him in such a way as to enable the Wisdom (Arivu) in the man to become emergent and resplendent and light his entire being with Divine Luminescence.

Copyrighted material

In consequence, the attributes of the Creator within man becomes active with Divine Splendour.

This person with his Divine Wisdom (Pahuth-Arivu) is able to negotiate the limitless ocean of Illusion (Maya) saturated with its darkness. Hunger, disease and age will not affect him.

He will be able to annihilate the limitless hypnotic fascinations of Illusion (Maya) which engulf his existence.

He will eventually reach a state when his Heart (Qalb) will become Spotlessly Effulgent.

In this glorious state there will emerge within his Heart (Qalb) the Divine Luminous Wisdom (Perr-Arivu). When his entire being is lit with Divine Effulgence, he will be able to eliminate poverty, disease and hunger.

Such a person is indeed free from death as he is integrated within the Divine Effulgence of Allah, or the Noor.

Copyrighted material

MARGOSA AND SANDALWOOD TREES

"There are present margosa and sandalwood trees. Even if these trees have been dead for a considerable length of time and their roots have completely deteriorated, they still retain one peculiar phenomenon.

The innate smell and other peculiar characteristics of these trees are present long after the trees are dead.

Even after decades, when these dead trees are burnt, the particular and peculiar smell of each tree radiates from them."

His Holiness Guru Bawa continued: "Similarly, man before he was ushered into existence in the world was in the form of a foetus in the womb of his mother. The foetus is impregnated with the dominant characteristics, not only of the parents of the unborn child, but also, carry the characteristics of its ancestors.

"The child is born and grows up into adolescence taking with it the above inheritance.

"This person, after he grows up, may develop his Wisdom and try to root out countless evil attributes inborn in him. Yet, however laborious his effort and however long the time he employs in this pursuit, he will not be able to root out the evil attributes from within himself.

"Like the margosa tree and the sandalwood tree which continue to radiate their peculiar smells many years after they are dead, these evil inherited characteristics operate in him, continually.

"Man in the course of his existence is off and on assailed by adversities. When these adversities are analysed in the searchlight of his Wisdom (Arivu), their origin can be traced to the time before his birth, when he was a foetus in his mother's womb.

"Many of his characteristics which bring about adversity were actually crystallised at the time of his conception which followed the cohabitation of his parents in their state of desire.

"The countless evil attributes, potentially present, within the Heart (Qalb) of Man can be traced back to a point of time before his birth, when he was a foetus within the womb of his mother.

"The heritage of man forms not only a repository of evil qualities acquired from his parents, but also from his direct line of ancestors.

"This heritage of evil can only be rooted out from his Heart (Qalb) by placing himself unreservedly and in complete surrender to a Gnana Guru (Gnostic Guru). Thereafter, the Gnana Guru through his penetrating Divine Glance and Utterances, directed at his disciple, will burn up the reservoir of evil qualities and develop the disciple's Wisdom.

"This Divine Fire of Wisdom, of the disciple, is powerful enough to effectively destroy the reservoir of evil qualities inherited by him, not only from his parents, but from his ancestry, as well. Therefore, a disciple who places himself in absolute and complete surrender to a Gnana Guru can effectively eliminate the heritage of evil within himself and will also become possessed of a spotlessly Effulgent Heart (Qalb).

"Such a person will reach and realise the Supreme State of Human Existence on Earth and will come to know himself.

"Further, such a person will have his Wisdom (Arivu) gloriously lit with the Divine Luminous Wisdom (Perr-Arivu) of Allah and this person will cut asunder the cycle of birth to which man is vulnerable.

Copyrighted material

QUESTIONS AND ANSWERS
UNDERSTANDING THE SECRET OF THE RUH (SOUL)

1. Question: What is Creation?

   Answer: The Wonderful miracle of Allah (God).

2. Q: Who is Allah (God)?

   A: The Immanent Divine Power which endows life and food to all created beings, light to the eyes, compassion, forbearance, calmness, righteousness, truthfulness, integrity and knowledge to the heart, smell to the nostrils, taste to the tongue, understanding, awareness, Wisdom and Serenity to the mind, Luminosity to the Soul, and finally Illuminates the Divinity in Man.

3. Q: What is the significance of Man?

   A: Man is the inner secret projection of the Divinity of Allah-u-thala (The Almighty God) and the Crown of His Creation.

4. Q: What is the purpose in creating Man?

   A: The main purpose is to proclaim the Glory of the Supreme Divinity which Allah manifested in Man and in the entire Creation.

5. Q: What duties devolve in Man?

   A: Principally to know himself, to assiduously strive towards the achievement of self-realisation, and to work indefatigably towards the elimination of suffering in service to all created beings.

6. Q: What is Islam?

   A: Complete, unconditional and absolute surrender to Allah (God).

7. Q: What is the Holy Quran?

   A: The Immutable Divine Truths of Allah (God) manifesting in words of Resplendent Glory through the Holy Prophet enshrined in the Holy Quran.

8. Q: Who is a Muslim?

   A: A Muslim is one who utterly gives his body, mind and Soul in

Copyrighted material

complete, absolute and unconditional surrender to Allah (God).

9. Q: Is such complete and absolute surrender possible?

A: Yes. By scrupulous adherence to the Divine Commands enshrined in the Quran, practising assiduously, complete and utter selflessness in all actions and dedicating all one's work to Allah alone.

10. Q: How can this be practised amidst the demands of the material world?

A: By being decisively wedded to virtuous actions and unswerving rectitude with constant and devoted worship of Allah (God) in the temple of one's heart.

11. Q: What is the Heart?

A: The Judgment-Seat of Allah (God) and the Treasury of Divine Truths which radiate and illuminate the Wisdom of Man.

12. Q: What is Sufism?

A: Sufism is the investigation of good and evil through the eyes of Wisdom. The annihilation of evil and the complete acceptance of good forms part of Sufism.

13. Q: Who is a Sufi?

A: One who surrenders himself to the pursuit of Divine Truths.

14. Q: Who is a Moo-Min (True Believer)?

A: One who has full awareness and knowledge of the 15 Authentic Secret Signs of the Holy Prophet is a Moo-min.

15. Q: What are the characteristics of a Moo-Min (True Believer)?

A: The chief characteristics of a Moo-min are Faith, Selflessness, Love, Compassion, Tolerance, Integrity, Serenity, Mercy, Truthfulness, Forbearance, Purity and Justice.

16. Q: What is Faith or Iman?

A: Iman is unshakable faith, tenacity and unflinching determination in the belief that Allah is Omnipotent, Omnipresent and Omniscient. Allah is the repository of all Divine Secrets including birth and death. The firm and absolute belief that Allah alone sits in Judgment on all our actions is Iman.

Copyrighted material

17. Q: What is Love and Selflessness?

A: The spirit of Allah (God).

18. Q: What is Iklas (Purity)?

A: Iklas means looking with absolute sincerity at every object. This is seen through the eyes of Wisdom.

19. Q: What is Compassion?

A: Compassion means the Grace of Allah (Rahumath).

20. Q: What is Charity?

A: Prompt help rendered to one's fellow beings with whole-hearted concurrence of one's conscience.

21. Q: What does Man normally observe?

A: Man is first attracted to what grips his mind and fascinates his eyes. In this condition he is caught within the tentacles of Nafs Ammara (evil desires).

22. Q: What does Allah observe?

A: The Divinely Luminous gaze of Allah is directed towards the spotless Purity in the Hearts of his Created Beings.

23. Q: What does a Moo-Min (True Believer) observe?

A: The immutable Divine Truths first revealed by Allah manifested through the Holy Prophet and enshrined in the Holy Quran. The Moo-min finally looks at the Resplendent Effulgent Glory of Allah (God).

24. Q: What are the triple aspects revealed in the Glory of Allah?

A: The Divine Luminous Gaze of Allah takes three Divine Attributes. In the *First* aspect it manifests the Holy Quran through the Holy Prophet. In the *Second* aspect the Luminous Gaze of Allah is focused in the heart of the Moo-min (True Believer) wherein are enshrined the Divine Utterances of the Holy Quran. In the *Third* aspect the Luminous Gaze of Allah is here directed at the Purity of the Hearts of all his Created Beings. Their speech, action and adherence to the Divine Commands come under the search-light of this Luminous Gaze of Allah. Each created being receives the Grace, Compassion and Blessing of Allah in proportion to his good actions. The Divine Truths of Allah emerge within the Divine Illumination of each created being in

Copyrighted material

Umul Quran (Mother of Holy Books).

25. Q: What is Forbearance?

A: Forbearance is Limitless Grace from the Infinite Reservoir of Beauty, Truth and Goodness of Allah.

26. Q: What is Justice?

A: Scrupulously adhering to the narrow path of Truth based on the Immutable Truths enshrined in the Holy Quran and Right Conscience fortified by the Grace of Allah.

27. Q: Who is Satan (Iblis)?

A: One who is completely and absolutely divorced from the Divine Immutable Truths of Allah manifested through the Holy Quran and Right Conscience fortified by the Grace of Allah.

28. Q: How does Satan gain admission into the human body?

A: Satan gains admission to the human body as a result of one completely losing Faith, Trust, Determination and Belief in Allah. In consequence the Iman (Faith, Certitude, Conviction) of this person is very shaky and vulnerable to the evil influence of Satan.

29. Q: What is the primary characteristic of Satan?

A: The chief characteristic of Satan is to flout the Divine Commands of Allah.

30. Q: What is the cause of Suffering?

A: Lack of tenacious Faith and Trust in the Divine Commands of Allah enshrined in the Holy Quran and non-awareness of the Divine Attributes of the Holy Prophet exposes one to intermittent suffering.

31. Q: What brings Everlasting Bliss?

A: The chief ingredients which constitute Everlasting Bliss are awareness of the "Truth of Bismi", i.e. Creation, Preservation and Salvation, also full awareness of the Divine Injunctions or Commands of Allah and Realisation of the Divine Attributes of the Holy Prophet.

32. Q: What is the cause of Man's discontent?

A: False words of Love on one's lips, nefarious and wicked

Copyrighted material

designs in the heart and stimulating friendship with evil thoughts in the mind, if continuously practised, bring acute misery and discontent in man.

33. Q: What is Wisdom?

A: Moral Excellence, Unswerving Rectitude, Integrated Personality, Self-Restraint, Self-Knowledge, and Luminous Awareness of the Divine Injunctions or Commands.

34. Q: What is Life or Atma?

A: Complete acceptance and realisation of the Divine Injunctions of Allah enshrined in the Holy Quran and assiduously putting these Divine Principles in daily actions. Awareness of the Divine Attributes of Forbearance, Compassion, and Justice exemplified in the life of the Holy Prophet.

35. Q: What is Knowledge?

A: The imperishable Truths of the utterance of the Holy Prophet enshrined in the Holy Quran.

36. Q: What is Ignorance?

A: When one does not know oneself.

37. Q: What is (1) Shariath, (2) Tharikath,
(3) Hakikath, (4) Marifat?

A: (1) Shariath–Complete awareness and full realisation of the Imperishable Truths enshrined in the Divine Injunctions of Allah.
(2) Tharikath–In this state, Faith or Iman is placed in an unassailable and impregnable position based on immutability of Conduct, Trust and Faith.
(3) Hakikath–The convergence of Allah and Moo-min (True Believer) in Divine Communion.
(4) Marifat–Divine Truths crystallised in continuous Resplendent Glory in Luminous Space. Also Truth, Knowledge and Wisdom are enshrined in the Divine Illumination of Allah and merged in Infinite Bliss.

38. Q: What do the above distinctions connote in the life of Man?

A: First of all, they connote scrupulous adherence to the Immutable Truths of Allah manifested through the Holy Prophet. Further, they connote Absolute Integrity, Forbearance, Serenity, Compassion, Love, Justice, Truthfulness, Righteous Conduct, Charity and all works done in complete dedication to Allah. Further they connote loving thy neigh-

Copyrighted material

bour as thyself. Finally, in order to be fully immersed in the Divine Aura and Radiance of Allah one should be permeated and enveloped day and night with the imperishable Divine Truths embodied in the Holy Quran.

39. Q: What is Prayer?

A: Man's prayer, is a Divine Instrument for shedding and eliminating the accretions of ignorance and evil attributes in Man.

40. Q: What are the wrong approaches to Prayer?

A: Evil thoughts and harmful desires in the Heart (Qalb) of Man (Insan) militate against the right approach to prayer.

41. Q: What is the Authentic Prayer to Allah?

A: In the Qalb (Heart) of Insan (Man) there should be impeccable Honesty, spotless Purity, unassailable Integrity, Tenacity of Purpose, and unshakable Faith in the Divinity of Allah. These are the chief ingredients which will enable Insan (Man) to achieve, successfully, the authentic Prayer to Allah.

42. Q: What is the body and soul of the above kind of Prayer?

A: Unshakable Faith, complete Trust and absolute firmness of Belief in Allah are the main essences which cumulatively constitute the body. The soul of such a body is Kalima (Recitation of Faith). One should pray to Allah through the Luminescence of Kalima (There is no God but God).

43. Q: How can one achieve this Divine State of Existence?

A: The impulse to Truth should take firm hold in the mind. Holding this impulse very tenaciously in one-pointed direction and by using the resources of one's intellect and knowledge one should achieve Wisdom and further make this Wisdom become Divine Wisdom. The Divine Wisdom is finally made Divinely Effulgent and Radiant in all directions. This Divine Luminous Wisdom transmutes into Rasool (Messenger of God) and is further transmuted into the Divine Illumination of Allah (God). This is the path towards the glorious consummation of the Divine State of Existence.

44. Q: What is Meditation?

A: Absolute and complete non-violence in thought, word and deed in relation to all created beings is the main postulate of Meditation and super-imposed on this requirement is over-flowing Love towards Allah.

Copyrighted material

45. Q: How can one put in practice this state of Meditation?

A: Knowing thyself and complete and scrupulous adherence to the Divine Truth and Spotless Purity of Heart are the chief ingredients that will enable one to put in practice this state of Meditation.

46. Q: What is Fasting?

A: Complete subjugation of the seven evil propensities inherent in the Nafs Ammara (evil desires), annihilation of all desires, compassion and pity for all created beings, amelioration of misery and disease in human kind and engendering happiness in mind and body to all one's fellow creatures. The above state is the essential pre-requisite to Fasting.

47. Q: When does this Fasting commence?

A: Fasting commences from the moment of attaining adolescence and Fasting is firmly established when he is in possesion of an Iman (Faith, Certitude, Conviction) which is complete.

48. Q: How do you observe Haj (Pilgrimage)?

A: Observance of Haj inexorably demands the complete annihilation of the seven evil desires inherent in Nafs Ammara and scrupulous adherence to the Divine Path of Allah. The Qalb (Heart) of Insan (Man) should be replete with the Divine Attributes of the Rasool (Messenger of God).

A person who complies fully with the above requirements will achieve the Glorious Consummation of realising the Divine Luminous Gaze of Allah.

49. Q: What is Mihraj (Ascension to Heaven)?

A: Mihraj is the triple glorious aspect of Allah divinely states as:

(1) Allah (God)
(2) Rasool (Messenger of God)
(3) Quran (The Holy Book)

Complete realisation of the triple Divine Truths in the innermost Qalb (Heart) of Insan (Man) will bring Divine Illumination and enable him to see the triple Divine Luminescence referred to above, gloriously embedded in the Divinely Effulgent Gaze of Allah. This Divine State is called Mihraj (Ascension to Heaven).

50. Q: What is the inner Kaa'ba (Mosque) or (Temple)?

A: The inner aspect of the Heart which is the place where Iman (Faith, Certitude, Conviction) resides and radiates His glory becomes the Kaa'ba.

Copyrighted material

51. Q: What is the outer Kaa'ba (Mosque or Temple)?

A: Complete and scrupulous adherence without deviating an atom from the Divine Injunctions of Allah, realisation of the Divine Attributes of Rasool (Messenger of God) and righteous conduct is the outer Kaa'ba. This is part of the Divine Order immanent in Creation.

52. Q: What is the dominant quality of a Moo-min (True Believer)?

A: Complete acceptance of the Divine Injunction of Allah manifested in the Holy Quran and the merging of the spotless purity of his Qalb (Heart) in the Triple Luminous Gaze of Allah.

53. Q: What are the authentic characteristics of an Insan (Man)?

A: The inner Soul of Insan (Man) is gloriously replete with the Wisdom, Truth, Grace and Knowledge of Self in respect of birth and death. These constitute the authentic characteristics of an Insan (Man).

54. Q: How will the speech of Insan (Man) appear?

A: The speech of Insan (Man) will be studded with the Divine Truths of Allah based on the immutable principles of Justice, Truth, Love, Charity and Goodness.

55. Q: What is the learning of Insan (Man)?

A: The learning of Insan (Man) principally is scrupulous and unswerving adherence to the Divine Injunctions of Allah, absolute Integrity, true Justice, Forbearance, Compassion, Unity, Serenity of Mind and superimposed on these qualities are 70,000 additional Glorious Attributes of Allah.

56. Q: What is the mode of articulation of the Iman (Faith, Certitude, Conviction) in Insan (Man)?

A: Complete adherence to the 6,666 Divine Injunctions of Allah manifested in the Holy Quran. These Divine Truths will permeate and condition the Iman (Faith, Certitude, Conviction) and mode of articulation of an Insan (Man).

57. Q: What is the demeanour of an Insan (Man)?

A: The demeanour and appearance of Insan (Man) will reflect the Luminous Glory of Allah and His Holy Prophet enshrined in the Holy Quran.

58. Q: What do the eyes of Insan (Man) reflect?

Copyrighted material

A: The eyes of Insan (Man) reflect only the innermost Divine Essence and immutable Divine Truths of Allah enshrined in the Holy Quran.

59. Q: What causes the downfall of Insan (Man)?

A: Primarily the evil desires and in particular the seven evil desires (Nafs Ammara). These, then, will inexorably cause the downfall of Insan (Man).

60. Q: Whom does Insan (Man) deceive on Earth?

A: Insan (Man) on Earth deceives himself by making himself false witness to integrity and actively contravening the Divine Injunctions of Allah. Insan (Man) further deceives himself by denying the Divine Attributes of the Holy Prophet. Such an Insan (Man) is immersed in iniquity, gradually sinks into the mire of degradation and finally ends in destroying himself.

61. Q: What is the cause of the limitless and inordinate Love of Allah to His entire Creation in spite of patent evil in the world?

A: The reason for the limitless and inordinate Love of Allah to His entire Creation, in spite of patent evil, is that the Superabundant Grace of Allah is spontaneously available to each and every one within His Creation whether they seek His Divine Path or not.

62. Q: If Allah shows such inordinate Love and Compassion what happens?

A: By such Love and Compassion Allah progressively draws the evil out of man.

63. Q: What causes an Insan (Man) to deviate from the Path of Righteousness?

A: Insan (Man) deviates from the Path of Righteousness by his propensity for inordinate acquisition of land, gold and worldly goods. Further reasons are falling victim to the charms of women and giving way to his wayward impulses. By this he loses his moorings in Divine Truths, his Iman (Faith, Certitude, Conviction) becomes so infirm that his descent to self-destruction is accelerated.

64. Q: By what is Wisdom attracted and superseded?

A: Wisdom is attracted and superseded by the Divine Luminous Gaze of Allah, His Resplendent Effulgent Brilliance, His Overpowering Compassion and His Superabundant Grace. Further, it is the awareness that Allah and Allah alone is the

Copyrighted material

Supreme Arbitrator in respect to all our actions on Judgment Day.

65. Q: Who is authentically Great?

A: The attributes of the authentic Great are; very highly developed Awareness, exceptionally profound Divine Knowledge and deeply penetrating Awareness of Right and Wrong. Although the dimensions of Insan's body when mathematically computed is infintesimal, the dimensions of his Divine Knowledge are beyond mathematical computation.

66. Q: Who are Sufis or Gnanis (Divine Wise Sages)?

A: Sufis are those who are endowed with exceptionally deep understanding of the entire body of Divine Knowledge. Through penetrating awareness they are able to focus their intense Luminous Gaze on the innermost Divine Secrets within the Divine Truth of Allah. Then they are capable, with masterly ease, of propogating those Divine Truths to their fellowman with Grace and child-like simplicity.

Luminous Awareness of the imperishable innermost Divine Secrets of Allah and expounding them with the utmost lucidity to all created beings is the chief attribute, characteristic of a Gnani (Divinely Wise Sage).

The Sufi or Gnani realises fully the strength of the beliefs of his disciples to whom he has taught the Divine Truths of Allah and he hands over to each of them the Divine Sword of Allah with which the disciple can annihilate evil qualities and retain the good qualities.

The person who has the above capacity to know the attributes of his disciple truly possesses the Divine Illumination of Allah and is eminently fitted to be called a Gnani. The complete annihilation of the ego is another dominant characteristic of a Sufi or Gnani.

67. Q: Who is a Thirugnani (a highly developed Sufi or Gnani)?

A: A Thirugnani is a person who possesses in full measure the Divine Illumination of Allah and through his Divine Luminescence has full awareness of the past, present and future.

68. Q: In the world who is wise and who is foolish?

A: A wise man is one who has right knowledge, a true awareness of the transitoriness and impermanence of his body and who has annihilated evil through his Wisdom and who has effectively eradicated the seven evil desires inherent in Nafs Ammara.

Even after annihilating all the evil qualities referred to above the monkey in the mind will still bare its teeth and with

Copyrighted material

tempting suggestions, tantalise one to embrace evil again. The only way to effectively eradicate the monkey from the mind is to have complete Trust and Faith in Allah, unshakable Belief in His Divine Injunctions and Iman (Faith, Certitude, Conviction), firm and resolute. The monkey in the mind finding it has no place at all disappears and with it goes all its inherent evil qualities.

A person who attains the above state becomes a fit reservoir to accept the entire Divine Truth of Allah and to protect His Divine Secrets with utmost care and vigilance. Such a person is a wise man.

A foolish man is one who is unaware and ignorant of the above Truths. The monkey within his mind runs riot and no attempt whatsoever is made to control the wayward impulses of this monkey mind. The wayward impulses are given concrete expression by the person concerned in a catalogue of evil deeds. Such a man is designated a fool.

69. Q: What does one find in a Moo-min Sheik (True Gnostic Guru)?

A: A Moo-min Sheik is one who has the Divine Luminous Faculty of expounding and propagating the HIKKMATH (Divine Secrets of Allah) with eyes of Wisdom. Allah has showered His Grace and inexhaustible Divine Knowledge on a Moo-min Sheik to be made known to His entire Creation. This inexhaustible Divine Knowledge is carefully protected and safeguarded by a Moo-min Sheik.

70. Q: What should be man's inborn nature?

A: Man's true inherent nature is a full awareness of the Divine Truths and adherence to the Divine Path of Allah in his daily actions. Through his eyes of Wisdom he should ascertain the innermost Divine Secrets in the body of Divine Truth and protect them with unflagging vigilance.

71: Q: Who is a dedicated Gnani (Divinely Wise Sage)?

A: A dedicated Gnani is one who has an awareness of the Divine Truth of Allah and with his eyes of Luminous Wisdom finds the innermost Divine Secrets of Allah.

He accepts all living beings as one and identical. He dedicates his entire life towards expounding and propagating the Divine Truth of Allah to all. He ameliorates misery, alleviates human disease and suffering and does everything to exalt and improve the condition of man.

72. Q: What is Siddhi?

A: Siddhi is the state in which a man possesses and uses self-acquired psychic powers for his own satisfaction and

Copyrighted material

advantage. Following is an explanation of how this power comes to a man and what it means.

An impulse to attain power from Maya (Illusion) comes to a man's mind as Maya-Mano-Sakti (Illusory Power of the Mind). The man ponders over this thought for a long time until it is magnified to a point where it occupies a position of importance.

He recites certain mantras suitable to the impulse and there emerges a Maya-Mano-Sakti (Illusory Power of the Mind) with potentiality of 10½ crores of forms. Looking pointedly at the Maya-Mano-Sakti with his original impulse there emerge 1008 forms. Out of these forms he sees beauteous form both inwardly and outwardly. This beauteous form in concrete shape appears in the Maya-Mano-Sakti inside him and as the Maya-Sakti (Illusory Power) outside him. From these two different positions this form speaks to the person concerned, were he to observe silence (Mounam).

The person now directs his gaze intensely at this form, he employs a certain technique and becomes aware of how best he can employ this form to carry out his purposes. Here he finally uses certain magic stratagems to actively vivify this form and reaches the stage when he is in a position to employ this now vivified form for his purposes. This state is called Siddhi. With the help of this Siddhi the person concerned will win over everything material but not his physical self. He can of course deceive the world, but he cannot cheat death.

This person cannot truly know himself by Siddhi nor can he subjugate the evil propensities inherent in Nafs Ammara (evil desires). Further he will suffer from an utterly false notion that he is great. Also, he will be utterly ignorant to questions such as: where he originated? from What he originated? where he is now? where will he go? who is he? and, finally, Who is his Creator?

In order to explain the concept of Siddhi more clearly I will give below the following illustration.

A man gets an impulse to control the sun and use it for his own purposes. With this idea in view, he starts to recite a particular mantra while sitting in an open area and looking pointedly at the sun for 40 consecutive days without batting an eyelid.

On completion of 40 days he is endowed with the entire powers of the Sun manifested in 1008 different forms. His eyes will now blaze in brilliance equal to the rays of the Sun. His gaze will be extremely dazzling and will make others close their eyes. In this state he sees himself enormously important. The possession of this enormous power which he utilises for his own purposes is called Siddhi. Just as the convex lens causes a wad of cotton placed underneath it to catch on fire by focusing on it the rays of the Sun, when man's impulse, mantra and Mano-Sakti (Mind Power) are integrated, it produces Maya-Sakti (Illusory

Copyrighted material

Power) from which emerges 10½ crores of powerful forms. When this man looks sharply at one of these powerful forms there emerges 1008 vivified forms in concrete shapes. The original impulse of the man, the mantras and Mano-Sakti (Mind Power) are integrated and a Maya-Sakti (Illusory Power) is created which draws out one powerful form and gives it life. This one powerful form made by the man is called Siddhi.

The man concerned uses the powers inherent in this Siddhi and thinks himself great. This assumption is false for this man can never know the Divine Truths of God, and will never know himself nor do any good to Allah's Creation. These are the qualities of true greatness.

I will give you an excellent illustration to bring home the truth that this man referred to above is even lower than a coconut tree.

A man plants a young coconut tree and waters it day in and day out for 6 years. The tree then starts bearing fruits from its crown. The owner receives fruit for years and years, amply repaying him for his services a thousandfold. Further, this coconut tree by its fruits and its constituent parts serve the needs of numerous of Allah's Creations.

On the other hand, the man who had acquired Siddhi by such prohibited techniques does not know himself, denies the Divine Truths of Allah, and is divorced from the Divine Path. In fact, he is a lost soul. His contribution to his fellow men is even less than the contribution of the coconut tree to God's creation.

73. Q: Who is an authentic Gnani (Divinely Wise Sage)?

A: A true Gnani is one who is fully aware of the secrets of his birth. He focuses the searchlight of his Intelligence on the repository of Divine Truths. These Divine Truths are tested and scrutinised very carefully with his eyes of Wisdom 70,000 times over till the immutable imperishable Divine Truths are subjected to the searchlight of his Divine Luminous Wisdom 70,000 times until only the Ultimate Innermost Divine Secrets of Allah remain.

The true Gnani further comes to the astonishing discovery that all these Divine Secrets of Allah are enshrined within him in a minutest particle within a minute particle.

Again with his Luminous Eyes of Wisdom the Gnani encounters 6 different coloured rays. On very close scrutiny he finds that these 6 coloured rays represent 6 aspects of Wisdom. His pointed Luminous Gaze is so intense and effective that all accretions are burnt out completely and the rays become utterly Pure and Divine. At this stage these 6 rays are almost invisible and crystallised into an infinitesimal and invisible particle. Within this particular particle are enshrined the ultimate Divine Secrets of the entire universe, the crores and crores of Allah's Creations, animate and inanimate objects,

Copyrighted material

articulate and inarticulate beings and the 18,000 worlds.

Further the Gnani is in a position to control the 5 elements of his physical body through his Divine Luminous Breath and also purifies them.

He, with this Luminous Breath, transmutes these elements into heat which integrates one element with the other. The Gnani now integrates the Divine Breath with the Ruh (Soul). The Ruh is transmuted into Right Judgment, Right Judgment into Wisdom, Wisdom into Divine Luminosity, Divine Luminosity into Divine Illumination, Divine Illumination into the Divine Truth, and Divine Truth is transformed into a Divinely Brilliant Effulgence and this Effulgence merges with Allah himself.

The entire Universe and Creation is within the Divine Illumination of Allah. Within this Divine Illumination of Allah is the Gnani and within the Gnani is the Divine Luminosity of Allah.

A complete and full realisation of the above Divine Truths, and annihilation of all evil propensities and egoism and scrupulous adherence without deviating an atom from the above Divine Paths of Allah are the dominant ingredients of an authentic Gnani. In Maya (Illusion) there is no Gnani, in Gnani there is no Maya (Illusion).

May Allah Protect and Preserve His Divine Illumination in Insan (Man) and the Divine Luminous Wisdom endowed in Iman (Conviction).

AMEEN-YA-RABBIL-ALAMEEN
(So be it–Creator of Universe)

74. Q: Is it possible to attain Motcham (Salvation) through one's own endeavour, such as by learning or is it necessary to have a Guru to discover the Truth?

A: Son, your question is very subtle and abstruse. It needs very careful investigation. There are crores and crores of subjects on which learning is possible. Having mastered thoroughly one of these subjects a person finds some sort of livelihood. One's life in this world is in itself an important aspect of learning. In one's life one encounters numerous teachers at different points, but the learning so acquired cannot be, by any stretch of the imagination, satisfactory to meet the numerous problems caused by one's existence on this Earth.

First of all, a child when it begins to see acquires its knowledge through its parents. On this very susceptible and plastic mind of the child the parents effectively impart their inherent ideas and behaviour. This is the first quantum of knowledge that the child acquires in this world. The second stage of the child's knowledge begins as the child starts to go to school. Here the teacher of the school takes the child in his charge and imparts worldly knowledge to the child. The

Copyrighted material

quantum of the knowledge imparted to the child increases with the passage of years. In his adolescence the teachers extend the range of knowledge to a wide field.

When the boy grows to a man he becomes academically well qualified to be called a person of great erudition. At this stage he may acquire the coveted title of Bachelor of Arts and Master of Arts. This vast knowledge acquired at a school, college or University, principally through books, fits him only for a particular vocation in life.

Then, there is knowledge acquired by one's experience. Here the person acquires knowledge through observation and whatever he experiences becomes part of his total quantum of knowledge. This knowledge is wide and includes the Sun, Moon, Stars, Light, Darkness and Knowledge of 84,100 thousand varieties of Allah's Creations on earth. This vast knowledge of the Seas, Oceans, Mountains, Species in the Vegetable Kingdom, etc., is infinite. This knowledge cannot be acquired even in a number of births. It is, therefore, evident that the knowledge one acquires from parents, books and from self study cannot, by any stretch of the imagination, be deemed even to a small extent sufficient to attain Motcham (Salvation).

At this point he encounters a Gnana Guru (Gnostic Guru). This Gnana Guru, through a proper initiation of this person actively kindles the Divine Spark in him. The Divine Spark now envelops this person. Under the Divine Luminous Gaze of the Gnana Guru all the accretions and dross in the repository of his knowledge are burnt out and only useful knowledge and the imperishable Divine Truths find permanent lodging in the heart of this person.

The Gnana Guru now actively imparts Divine Knowledge which is enthusiastically and eagerly grasped and assimilated by the person concerned. The person before the advent of the Gnana Guru saw a Guru (teacher) at every stage of his life.

This led him nowhere and he was very far away from Motcham (Salvation).

When this person finally met the Gnana Guru who not only kindled the Divine Spark in the repository of knowledge found within him, but also actively imparted further Divine Knowledge which Divinely Radiated in his Heart.

Through constant and continuous awakening of the Divine Truths enshrined in the Heart of the person concerned, the Gnana Guru enabled the person to come closer to Divinity and finally he achieved the glorious consummation of attaining Motcham (Salvation). This knowledge was present within him and not learned through contact with the outside world.

Copyrighted material